INSTITUTIONS,

Essays and *Maxims*,

POLITICAL,

Moral & Divine.

DIVIDED

Into Four CENTURIES.

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INSTI-

INSTITUTIONS AND MAXIMS Political and Moral, &c.

CENT. I.

MAXIM 1.

LET not Civil Diſcords in a foreign Kingdom encourage thee to make Invaſion: They that are factious among themſelves, are jealous of one another, and more ſtrongly prepared to encounter with a common Enemy. Thoſe whom Civil Commotions ſet at variance, foreign Hoſtility re-

conciles: Men rather affect the Poſſeſſion of an inconvenient Good, than the Poſſibility of an uncertain Better.

MAX. 2.

If thou haſt made a Conqueſt with thy Sword, think not to maintain it with thy Sceptre, neither conceive, That new Favours can cancel old Injuries: No Conquerour ſits ſecure upon his new got Throne, ſo long as they ſubſiſt in Power that were deſpoiled of their Poſſeſſion by this Conqueror.

MAX. 3.

Let no Price, nor Promiſe of Ho-

Honour, bribe thee to take part with the Enemy of thy Natural Prince; assure thy self whoever wins, thou art lost: If thy Prince prevail, thou art proclaimed a Rebel, and branded for Death; if the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self. He that loves the Treason, hates the Traitor.

MAX. 4.

If thy strength of Parts hath raised thee to eminent Place in the Commonwealth, take heed thou sit sure; if not, thy Fall will be the greater. As Worth is fit matter for Glory, so Glory is a fair mark for Envy. By

how much the more thy Advancement was thought the Reward of Deſert, by ſo much thy Fall will adminiſter matter for Diſdain. It is the ill fortune of a ſtrong Brain, if not to be dignified as meritorious, to be depreſt as dangerous.

MAX. 5.

It is the Duty of a Stateſman, eſpecially in a free State, to hold the Commonwealth to her firſt frame of Government, from which the more it ſwerves the more it declines; which being declined, is not commonly reduced without that Extremity, the danger whereof rather ruines than rectifies,

Funda-

Fundamental Alterations being inevitable Perils.

MAX. 6.

There be three ſorts of Governments, Monarchical, Ariſtocratical, Democratical; and they are apt to fall three ſeveral ways into Ruine; the firſt by Tyranny, the ſecond by Ambition, the laſt by Tumults: A Commonwealth grounded upon any one of theſe is not of long continuance, but wiſely mingled, each guard the other, and make the Government exact.

MAX. 7.

Let not the Proceedings of a Captain, though never ſo commendable, be confined: As the Times alter, ſo muſt they; if theſe vary, and not they, Ruine is at hand. He leaſt fails in his Deſign, that meets Time in its own way; and he that obſerves not the Alteration of the Times, ſhall never be a Conqueror. He is a wiſe Commander, and only he, that can diſcover the Change of Times, and changes his Proceedings according to the Times.

MAX. 8.

If thou desire to make War with a Prince with whom thou hast formerly ratified a League, assail some of his Allies rather than himself; if he resent it, and come or send in, then thou hast a fair Gale to thy Desires: If not, his Infidelity in not assisting his Allie will be discovered. Hereby thou shalt gain thy self Advantage, and facilitate thy Designs.

MAX. 9.

Before thou undertakest a War, let thine Eye number thy Forces, and let thy Judgment

weigh them. If thou haſt a rich Enemy, no matter how poor thy Soldiers be, if couragious and faithful. Truſt not too much the Power of thy Treaſure, for it will deceive thee; being more apt to expoſe thee for a Prey, than to defend thee. Gold is not able to find good Soldiers; but good Soldiers are able to find out Gold.

MAX. 10.

If the Territories of thy equal Enemy are ſituated far *South* from thee, the advantage is thine, whether he make Offenſive or Defenſive War: If *North*, the advantage is his; Cold is leſs tolerable than Heat,

Heat; this is a Friend to Nature, that an Enemy.

MAX. 11.

It is not only uncivil, but dangerous, for Soldiers by reproachful Words to throw disgrace upon their Enemy: Base Terms are Bellows to a slacking Fury, and Goads to quicken up Revenge in a fleeing Foe. He that objects Cowardice against a failing Enemy, adds Spirit to him, to disprove the Aspersion at his own Cost. It is therefore the part of a wise Soldier to refrain it; or of a wise Commander to punish it.

MAX. 12.

It is better for 2 weak Kingdoms, rather to compound an Injury (tho' to some loss) than seek for Satisfaction by the Sword; lest while they 2 weaken themselves by mutual blows, a third decide the Controversy to both their Ruines. When the *Frog* and the *Mouse* could not take up the Quarrel, the *Kite* was Umpire.

MAX. 13.

Let that Commonwealth which desires to flourish be very strict both in her Punishments and Rewards, according

to the Merits of Subjects, and Offence of the Delinquents. Let the Service of the Deſerver be rewarded, leſt thou diſcourage Worth; and let the Crime of the Offender be puniſhed, leſt thou encourage Vice. The neglect of the one weakens a Commonwealth; the omiſſion of both ruines it.

MAX. 14.

It is Wiſdom for him that ſits at the Helm of a ſettled State, to demean himſelf toward his Subjects at all times, ſo that upon any evil Accident they may be ready to ſerve his Occaſion. He that is only Gracious at the approach of a danger,

ger, will be in danger when he expects Deliverance.

MAX. 15.

In all Designs which require not sudden execution, take mature Deliberation, and weigh the convenients with the inconvenients, and then resolve; after which neither delay the execution, nor betray thy Intention. He that discovers himself, till he hath made himself Master of his Desires, lays himself open to his own Ruine, and makes himself Prisoner to his own Tongue.

MAX.

MAX. 16.

Liberality in a Prince is no Virtue, when maintained at the Subject's unwilling coſt. It is leſs reproach, by Miſerableneſs, to deſerve the popular Love: than by Liberality, to deſerve private Thanks.

MAX. 17.

It is the Excellent Property of a good and wiſe Prince, to uſe War as he doth Phyſick, Carefully, Unwillingly, and Seaſonably; either to prevent approaching Dangers, or to correct a preſent Miſchief; or to recover a former Loſs. He that

that declines Phyſick till he be accoſted with the Danger, or weakned with the Diſeaſe, is bold too long, and wiſe too late: That Peace is too preciſe, that limits the Juſtneſs of a War, to a Sword drawn, or a blow given.

MAX. 12.

Let a Prince that would beware of Conſpiracies, be rather jealous of ſuch whom his Extraordinary Favours have advanced, than of thoſe whom his Pleaſure hath diſcontented. Theſe want means to execute their pleaſures; but they have means at pleaſure to Execute their deſires. Ambition to

Rule

Rule is more vehement than Malice to Revenge.

MAX. 19.

Before thou undertake a War, caſt an Imperial Eye upon the Cauſe. If it be Juſt, prepare thy Army, and let them all know they fight for God and thee: It adds fire to the Spirit of a Soldier to be aſſured that he ſhall either proſper in a fair War, or periſh in a Juſt Cauſe.

MAX. 20.

If thou deſire to know the Power of a State, obſerve in what Correſpondence it lives with

with her Neighbouring State: If ſhe make Alliance with the Contribution of Money, it is an evident ſign of Weakneſs: If with her Valour, and repute of her forces, it manifeſts a Native Strength; It is an unfallible ſign of Power to ſell Friendſhip, and of weakneſs to buy it. That is bought with Gold will hardly be maintained with Steel.

MAX. 21.

In the Calms of Peace, it is moſt requiſite for a Prince to prepare againſt the Storms of War; both Theorically, in reading Heroick Hiſtories, and Practically, in maintaining

Martial

Martial Diſcipline. Above all things, let him avoid Idleneſs, as the bane of Honour; which in Peace Indiſpoſes the Body, and in War Effeminates the Soul. He that would be in War Victorious, muſt be in Peace Laborious.

MAX. 22.

If thy two Neighbouring Princes fall out, ſhew thy ſelf either a true Friend, or a fair Enemy. It is indiſcretion to adhere to him whom thou haſt leaſt cauſe to fear, if he Vanquiſh. Neutrality is dangerous, whereby thou becomeſt a neceſſary Prey to the Conqueror.

MAX. 23.

It is a great argument of a Prince's Wiſdom, not only to chuſe but alſo to prefer Wiſe Counſellors, and ſuch are they, that ſeek leſs their own advantages, than his; whom Wiſe Princes ought to reward, leſt they become their own Carvers, and ſo of good Servants, turn bad Maſters.

MAX. 24.

It much conduces to the diſhonour of a King, and the Ill-fare of his Kingdom, to Multiply Nobility in an over proportion to the Common People:

People: Cheap Honour darkens Majesty, and a Numerous Nobility brings a State to Necessity.

MAX. 25.

It is very dangerous to try Experiments in a State, unless extreme Necessity be Urgent, or popular Utility be palpable. It is better for a State to Connive a while, at any Inconvenencies, than too suddenly to Rush upon a Reformation.

MAX. 26.

If a Valiant Prince be succeeded by a weak Successor he may for a while maintain a happy

happy State, by the remaining Virtue of his Glorious Predeceſſor; but if his Life be long, or dying, he be ſucceeded by one leſs Valiant than the firſt, the Kingdom is in danger to fall to ruine: that Prince is a true Father to his Country that leaves it the rich Inheritance of a brave Son. When *Alexander* ſucceeded *Philip*, the World was too little for the Conqueror.

MAX. 27.

It is very dangerous for a Prince or Republick to make continual practice of Cruel Exaction: For where the ſubject ſtands in ſenſe or Expecta-

tion

tion of Evil, he is apt to provide for his ſafety, or for the Danger he fears: and growing bold in Conſpiracy, makes Faction, which Faction is the Mother of Ruine.

MAX. 28.

Be careful to conſider the Good or Ill Diſpoſition of the People towards thee upon Ordinary Occaſions; if it be Good, labour to continue it; if Evil, provide againſt it. As there is nothing more terrible than a diſſolute Multitude without a head; ſo there is nothing more eaſily reduc'd, (if thou canſt endure the firſt ſhock of their Fury) which if a little appeaſed,

appeaſed, every one begins to doubt himſelf and think of home, and ſecure themſelves either by flight or agreement.

MAX. 29.

That Prince who ſtands in fear more of his own People, than Strangers, ought to build Fortreſſes in his Land. But he that is more afraid of Strangers, than his own People, ſhall build them more ſecure in the affections of his Subjects.

MAX. 30.

Carry a watchful Eye upon dangers before they come to ripeneſs; and when they are ripe,

ripe, let looſe a Speedy hand. He that expects them too long, or meets them too ſoon, gives advantage to the Evil; Commit their beginnings to *Argus* his hundred Eyes, and their end to *Briareus's* hundred Hands, and thou art ſafe.

MAX. 31.

Of all the difficulties of a State, the temper of true Government moſt felicifies and perpetuates it. Too ſudden alteration diſtempers it. Had *Nero* tuned his Kingdom as he did his Harp, his harmony had been more honourable and his Reign more proſperous.

MAX. 32.

If a Prince, Fearing to be aſſailed by a Foreign Enemy, hath a well armed People, well addreſt for War: Let him ſtay at home and expect him there; but if his Subjects be unarmed, or his Kingdom unacquainted with the ſtroke of War, let him meet the Enemy in his Quarters. The farther he keeps the War from his own home the leſs Danger. The Seat of War is always miſerable.

MAX. 33.

It is a neceſſary Wiſdom for

a Prince to grow in Strength as he encreaſes in Dominions. It is no leſs Virtue to keep than to get; Conqueſts not having power anſwerable to their Greatneſs, invite new Conquerors to the Ruine of the Old.

MAX. 34.

It is great prudence in a Stateſman to diſcover an Inconvenience in the birth, which ſo diſcovered, is eaſie to be ſuppreſt. But if it ripen into a Cuſtom, the ſudden Remedy thereof is often worſe than the Diſeaſe; In ſuch a caſe it is better to temporiſe a little, than to ſtruggle too much. He

 that

that oppoſes a full aged Inconvenience too ſuddenly, ſtrengthens it.

MAX. 35.

If thou haſt Conquered a Land, whoſe Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a ſhort time incorporate and make one body. But if the Laws and Language differ, it is difficult to maintain thy Conqueſt, which that thou mayſt the eaſier do, obſerve three things; Firſt, to live there in Perſon, (or rather ſend Colonies.) Secondly, to aſſiſt the weak Inhabitants and weaken the mighty. Thirdly,

To

To admit no powerful Foreigner to reſide there. Remember *Lewis* XIII. of *France*, how ſuddenly he took *Milan*, and how ſoon he loſt it.

MAX. 36.

It is a gracious Wiſdom in a Prince, in Civil Comotions rather to uſe Juleps than Phlebotomy, and rather to break the Diſtemper by a wiſe delay, than to Correct it with too raſh an Onſet: It is more honourable by a ſlow preparation to declare himſelf a gracious Father, than by a haſty War to appear a furious Enemy.

MAX. 37.

It is Wiſdom for a Prince in Fair Weather, to provide for Tempeſts: He that ſo much relies upon his People's Faith, to neglect his own Preparation, diſcovers more Confidence than Wiſdom. He that ventures to fall from above, with hopes to be catch'd below, may be dead e'er he come to Ground.

MAX. 38.

He that would reform an ancient State in a free City, buys Convenience with a great danger. To work this Reformation

mation with the leſs miſchief, let ſuch a one keep the ſhadows of their ancient Cuſtoms, tho' in ſubſtance they be new. Let him take heed when he alters the Nature of things, they bear at leaſt their antient Names. The Common People that are naturally impatient of Innovations will be ſatisfied with that which ſeems to be as well as that which is.

MAX. 39.

Upon any difference between Foreign States, It is neither ſafe nor honourable for a Prince, either to buy his Peace, or to take it up at Intereſt. He that hath not a Sword to command

it, ſhall either want it, or want honour with it.

MAX. 40.

It is very requiſite for a Prince not only to weigh his Deſigns in the Flower, but likewiſe in the Fruit. He is an unthrift of his Honour, that enterpriſes a deſign, the failing wherein may bring him more diſgrace, than the Succeſs can gain him Honour.

MAX. 41.

It is much Conducible to the happineſs of a Prince, and the ſecurity of his State, to gain the Hearts of his Subjects. They

They that Love for Fear, will ſeldom Fear for Love; It is a wiſe Government which gains ſuch a tye upon the Subject, that he either cannot hurt, or will not. But the Government is beſt and moſt ſure, when the Subject joys in his Obedience.

MAX. 42.

Let every Soldier arm his mind with hopes and put on Courage, whatſoever diſaſter falls, let not his Heart ſink. The paſſage of Providence lies through many Crooked ways; a deſpairing Heart is the true Prophet of approaching Evil. His actions may weave the

Webs of Fortune, but not break them.

MAX. 43.

It is the part of a wiſe Magiſtrate to vindicate a Man of Power or State-Employment, from the malicious Scandals of the Giddy-headed Multitude, and to puniſh it with great ſeverity. Scandal breeds hatred, hatred begets Diviſion, Diviſion makes Faction and Faction brings Ruine.

MAX. 44.

The ſtrongeſt Caſtles a Prince can build, to ſecure him from Domeſtick Commotions, or Foreign

Foreign Invaſions, is in the Hearts of his Subjects; and means to gain that Strength is, in all his actions to appear for the Publick Good. Studious to contrive and reſolute to perform.

MAX. 45.

A Kingdom is a great Building whoſe two main Supporters are the Government of the State, and the Government of the Church. It is the part of a Wiſe Maſter, to keep thoſe Pillars in their ffrſt poſture Irremoveable. It either fail, it is Wiſdom rather to repair it than to remove it. He that pulls down the Old, to ſet up a

New, may draw the Roof upon his head and ruine the Foundation.

MAX. 46.

It is a neceſſary Wiſdom in a Prince to encourage in his Kingdoms *Manufacture*, *Merchandiſe*, *Arts*, and *Arms*; in *Manufacture*, lies the Vital Spirits of the Body-Politique; In *Merchandiſe* the Spirits Natural; In *Arts* and *Arms*, the Animal. If either of theſe Languiſh the Body droops; as theſe flouriſh the Body flouriſhes.

MAX. 47.

True Religion is a Settler in a

a State, rather than a Stickler; while she confirms an Established Government, she moves in her own Sphere; but when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends Showers of Milk: But when she draws the Sword, she sails in Seas of Blood. Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

MAX. 48.

If thou entertain any Foreign Soldiers into thine Army, let them bear thy Colours, and receive thy pay, lest they Interest

reſt their own Prince. Auxiliary Soldiers are moſt dangerous: A Foreign Prince needs no greater Invitation to ſeize upon thy City, then when he is required to defend it.

MAX. 49.

Be cautious in undertaking a deſign, upon the report of thoſe that are baniſh'd their Country, leſt thou come off with ſhame, or loſs, or both. Their end expects advantages from thy actions; whoſe miſeries lay hold of all opportunities, and ſeek to be redreſt by thy Ruines.

MAX. 50.

If thou endeavoureſt to make a Republick in a Nation where the Gentry abound, thou ſhalt hardly proſper in that Deſign; and if thou would'ſt erect a Principality in a Land where there is much equality of People, thou ſhalt not eaſily effect it. The way to bring the firſt to paſs, is to weaken the Gentry. The means to effect the laſt, is to advance and ſtrengthen ambitious and turbulent Spirits; ſo that being placed in the midſt of them, their Forces may maintain thy Power, and thy Favour may preſerve their Ambition. Otherwiſe there ſhall be

be neither Property nor continuance.

MAX. 51.

It is more excellent for a Prince to have a provident Eye for the preventing future miſchiefs, than to have a potent Arm for the ſuppreſſing preſent Evils. Miſchiefs in a State are like Hectick Feavers in a Body, in the beginning hard to be known, but eaſie to be cured: But let it alone a while, it becomes more eaſie to be known, but more hard to be cured.

MAX. 52.

If a Kingdom be apt to Rebellion,

bellion, it is Wisdom to preserve the Nobility and Commons at variance; where one of them is discontented, the Danger is not great. The Commons are slow of motion, if not quicken'd with the Nobility: The Nobility is weak of Power, if not strengthen'd by the Commons. Then is Danger when the Commonalty troubles the Water, and the Nobility steps in.

MAX. 53.

It is very requisite for a Prince to have an Eye, That the Clergy be elected, and come in, either by Collation from him or particular Patrons, and not

not by the People; and that their Power hold Dependance upon home and not foreign Authority: It is dangerous in a Kingdom where the Croſiers receive not their Power from the Regal Sword.

MAX. 54.

It is a perillous Weakneſs in a State, to be ſlow of Reſolution in the time of War: To be irreſolute in Determination is both the ſign and the Ruine of a weak State. Such Affairs attend not time. Let the wiſe Stateſman therefore abhor Delay, and reſolve rather to do, than adviſe what to ſay. Slow Deliberations are Symptoms either

ther of a faint Courage, or weak Forces, or falſe Hearts.

MAX. 55.

If a Conqueror hath ſubdued a Country or a City abounding with Pleaſures, let him be very circumſpect to keep himſelf and his Soldiers temperate. Pleaſures bring Effeminacy, and Effeminacy foreruns Ruine: Such Conqueſts, without blood or ſweat, ſufficiently do revenge themſelves upon their intemperate Conquerors.

MAX. 56.

It is an infallible ſign of approaching Ruine in a Republick,

lick, when Religion is neglected, and her eſtabliſht Ceremonies interrupted. Let therefore that Prince that would be Potent be Pious; and that he may puniſh Looſneſs the better, let him be Religious. The Joy of *Jeruſalem* depends upon the Peace of *Sion*.

MAX. 57.

Let that Prince that deſires full Sovereignty temper the Greatneſs of too potent a Nobility: A great and potent Nobility quickens the People, but preſſes their Fortunes: It adds Majeſty to a Monarch, but diminiſhes his Power.

MAX.

MAX. 58.

It is dangerous for a Prince to uſe ambitious Natures, but upon neceſſity, either for his Wars, or to be Skreens to his Dangers, or Inſtruments for the demoliſhing inſolent Greatneſs; and that they may be the leſs dangerous, let him chooſe them rather out of mean Births than noble, and out of harſh Natures rather than plauſible, and always be ſure to ballance them with thoſe that are as proud as they.

MAX. 59.

Let Princes be very circum-

ſpect

ſpect in the choice of their Counſellours, chooſing neither by the greatneſs of the Beard, nor by the ſmoothneſs of the Face. Let him be wiſe, but not crafty; active, without private ends; couragious, without malice; religious, without faction; ſecret, without fraud: One better read in his Prince's Buſineſs than his Nature; and a Riddle only to be read above.

MAX. 60.

In a mixt Monarchy, if the Hierarchy grow too abſolute, it is Wiſdom in a Prince, rather to depreſs it than ſuppreſs it; all Alterations in a Fundamental Government being apparent

parent Dangers; but too ſudden Alteration threatens inevitable Ruine. When *Aaron* made a molten Calf, *Moſes* alter'd not the Government, but reproved the Governour.

MAX. 61.

Before thou build a Fortreſs, conſider to what End: If for Reſiſtance againſt the Enemy, it is uſeleſs; a valiant Army is a living Fortreſs: If for ſuppreſſing the Subject, it is hurtful; it breeds Jealouſies, and Jealouſies beget Hatred. If thou haſt a ſtrong Army to maintain it, it adds nothing to thy Strength: If thy Army be weak, it conduces much to thy Dan-

Danger. The ſureſt Fortreſs is the Hands of thy Soldiers; and the ſafeſt Cittadel is the Hearts of thy Subjects.

MAX. 62.

It is a Princely Alchymy, out of a neceſſary War, to extract an Honourable Peace; and more beſeeming the Majeſty of a Prince, to thirſt after Peace, than Conqueſt. Bleſſedneſs is promiſed to the Peace-maker, not the Conqueror. It is an happy State, whoſe Prince hath a Peaceful Hand, and a Martial Heart; able both to uſe Peace, and to manage War.

MAX.

MAX. 63.

It is a dishonourable thing for a Prince to run in Debt for State-service; but to pay it in the Pardon of a Criminal Offence, is most dangerous. To cancel the Faults of Subjects, with their Deserts, is not only the Symptom of a disorder'd Commonwealth, but also of her Ruine.

MAX. 64.

Let not a Commander be too forward to undertake a War, without the Person of his Prince. It is a thankless Employment, where Mischief attends

attends upon the beſt Succeſs: And where (if a Conqueror) he ſhall be in danger, either through his own Ambition, or his Prince's Suſpicion.

MAX. 65.

It is a great Overſight in a Prince, for any Reſpect, either Actively or Paſſively, to make a foreign Kingdom ſtrong. He that gives means to another to become powerful, weakens himſelf, and enables him to take the advantage of his own weakneſs.

MAX. 66.

When the humours of the People

People are ſtirr'd by Diſcontents or popular Grief, it is Wiſdom in a Prince to give them moderate Liberty to evaporate. He that turns the Humour back too haſtily, makes the Wound bleed inwardly, and fills the Body with Malignity.

MAX. 67.

If, having levied an Army, thou findeſt thy ſelf too weak, either thro' the Want of Men or Money, the longer thou delayeſt to fight, the greater thy Inconvenience grows. If once thy Army falls aſunder, thou certainly loſeſt by thy Delay. Where, hazarding thy Fortunes betimes, thou haſt the ad-

vantage of thy Men, and mayſt by Fortune win the Day, it is leſs diſhonour to be overcome by Force than by Flight.

MAX. 68.

It is the part of a wiſe Commander, in Wars either offenſive or defenſive, to work a Neceſſity of Fighting into the Breaſts of his Soldiers. Neceſſity of Action takes away the Fear of the Act, and makes bold Reſolution the Favourite of Fortune.

MAX. 69.

Clemency and Mildneſs is moſt proper for a Principality, but

but Reſervedneſs and Severity, for a Republick; but Moderation in both. Exceſs in the one breeds Contempt; in the other Hatred: When to ſharpen the firſt, and when to ſweeten the laſt, let Time and Occaſion direct thy Judgment.

MAX. 70.

It is very requiſite for a Prince that deſires the Continuance of Peace, in time of Peace to encourage and reſpect his Commanders. When brave Spirits find Neglect to be the effect of Quiet, they deviſe all means to remove the Cauſe; and by ſuggeſting Inducements to new Wars, diſturb and un-

ſettle the old Peace, buying ſrivate Honour with publick Danger,

MAX. 71.

Be not covetous of Priority in Adviſing thy Prince to a doubtful Attempt, which concerns his State. If it proſper, the Glory muſt be his; if it fail, the Diſhonour will be thine. When the Spirit of a Prince is ſtopped in the Diſcharge, it will recoile & wound the firſt Adviſer.

MAX. 72.

If, being the Commander of an Army, thou eſpieſt a groſs and

and manifeſt error in thine Enemy, look well to thy ſelf; for Treachery is not far off. He whom deſire of Victory binds too much, is apt to ſtumble at his own Ruine.

MAX. 73.

It is the height of a Provident Commander, not only to keep his own Deſigns indiſcoverable to his Enemy, but likewiſe to be ſtudious to diſcover his: He that can beſt do the one, and neareſt gueſs at the other, is the next Step to a Conqueror; but he that fails in both, muſt either aſcribe his Overthrow to his own Folly, or his Victory to the hand of Fortune.

MAX. 74.

If thou be ambitious of Honour, and yet fearful of the Canker of Honour, *Envy*; ſo behave thy ſelf, that Opinion may be ſatisfied in this, That thou ſeekeſt Merit, and not Fame; and that thou attributeſt thy Preferment rather to Providence than thy own Virtue. Honour is a due Debt to the Deſerver; and who ever envied the Payment of a Debt? A juſt Advancement is a Providential Act; and who ever envied the Act of Providence?

MAX. 75.

It behoves a Prince to be very circumspect before he makes a League, which being made, and then broke, is the Forfeiture of his Honour. He that obtains a Kingdom with the Rupture of his Faith, hath gained the Glory of a Conquest, but lost the Honour of a Conqueror.

MAX. 76.

Let States that aim at Greatness, beware lest new Gentry multiply too fast, or grow too glorious: Where there is too great a Disproportion betwixt

the Gentry and the Common Subject, the one grows insolent, the other slavish. When the Body of the Gentry grows too glorious for a Corslet, the Heads of the Vulgar wax too heavy for the Helmet.

MAX. 77.

Upon the Beleaguering of a City, let the Commander endeavour to take from the Defendants all Scruples which may invite them to a Necessity of Defence. Whom the Fear of Slavery necessitates to fight, the boldness of their Resolution will disadvantage the Assailants, and difficilitate their Design. Sense of Necessity justifies the War,

War, and they are hopeful in their Arms, who have no other Hope, but in their Arms.

MAX. 78.

It is good for States and Princes (if they uſe ambitious Men for their advantage) ſo to order things, that they be ſtill Progreſſive rather than Retrograde. When ambitious men find an open Paſſage, they are rather buſie than dangerous; if well watch'd in their Proceedings, they will catch themſelves in their own Snare, and prepare a Way for their own Deſtruction.

MAX. 79.

Of all Recreations, Hunting is moſt proper for a Commander; by the frequency whereof he may be inſtructed in that neceſſary Knowledge of Situation with Pleaſure, which by earneſt Experience would be dearly purchaſed. The Chaſe is a fair Reſemblance of a hopeful War, propoſing to the Purſuer a flying Enemy.

MAX. 80.

Expect the Arms of thy Enemy on plain and eaſie ground, and ſtill avoid mountainous & rocky places and ſtrait Paſſages

to

to the utmoſt of thy Power. It is not ſafe to pitch any where, where the Forces cannot be brought together. He never deſerved the Name of a good Gameſter, that hazards his whole Reſt upon leſs than the ſtrength of his whole Game.

MAX. 81.

It matters not much whether in Government thou tread the Steps of ſevere *Hanibal*, or gentle *Scipio*, ſo thy Actions are Honourable, and thy Life Virtuous: Both in the one and the other there is both Defect and Danger, if not corrected and ſupported by the fair Repute of ſome extraordinary Endowments.

ments. No matter whether black or white, ſo the Steed be good.

MAX. 82.

It is the ſafeſt Way, in martial Expedition, to commit the main Charge to one. Companions in Command beget Confuſion in the Camp. When two able Commanders are joyned in equal Commiſſion, each is apt to think his own way beſt, and by mutual thwarting each other, both give opportunity to the Enemy.

MAX. 83.

It is a high Point of Providence

dence in a Prince to obſerve Popular Sects in their firſt riſe, and to nip them in the bud; But being once full aged, it is Wiſdom not to oppoſe them with too ſtrong a hand, leſt in ſuppreſſing one, there ariſe two. A ſoft Current is ſoon ſtopt; but a ſtrong Stream reſiſted breaks into many, or overwhelms all.

MAX. 84.

It makes very much to thy advantage, to obſerve ſtrictly the National Virtues and Vices and humours of Foreign Kingdoms, whereby the times paſt ſhall read uſeful Lectures to the time preſent. He that would

ſee

ſee what ſhall be, let him conſider what hath been.

MAX. 85.

If like *Manlius* thou command Stout and great things, be like *Manlius* ſtout to Execute great commands. It is a great blemiſh in Sovereignty when the Will roars, and the Power whiſpers. If thou canſt not Execute as freely as thou Commandſt, Command no more than what thou mayſt as freely Execute.

MAX. 86.

If one Prince deſire to obtain any thing of another, let him (if

(if occaſion will bear it) give him no time to adviſe; let him endeavour to make him ſee a neceſſity of ſudden reſolution, and the danger either of denial or delay. He that gives times to reſolve, gives leiſure to deny, and warning to prepare.

MAX. 87.

Let not thine Army at the firſt Encounter be too prodigall in her aſſaults, but husband her ſtrength at a dead lift. When the Enemy hath abated the fury of his firſt heat, let him then feel thou haſt reſerved thy Forces for the laſt blow. So ſhall the honour he hath gained

ed by his Valour, encreaſe the Glory of thy Victory. Fore-Games when they prove are ſpeedieſt, but After-games, if wiſely plaid are ſureſt.

MAX. 88.

It is very requiſite for a Prince to keep the Church always in proportion to the State. If the Government of the one be Monarchical, and the other Democratical, they will agree like Metal joyned with Clay. But for a while durable is that State where *Aaron* commands the People, and where *Moſes* commands *Aaron*; but moſt happy in the continuance where God commands both.

MAX.

MAX. 89.

Let not the Covetouſneſs of a Captain purloyn to his own own uſe, or any way bereave his Soldiers of any profit due unto their ſervice, either in their means or ſpoils: Such injuries (being quickned by their daily Neceſſities) are never forgot: What Soldiers earn with the hazard of their Lives (if not enjoyed) propheſies an Overthrow in the next battle.

MAX. 90.

If a Prince expect Virtuous Subjects, let his Subjects have a Virtuous Prince, and ſo ſhall he

he the better puniſh the Vices of his degenerate Subjects; ſo ſhall they trulier prize Virtue, and follow it being exemplified in their Prince.

MAX. 91.

It is the property of a Wiſe Commander, to caſt an Eye rather upon Actions than upon Perſons; and rather to reward the Merits of Men, than to read the Letters of Ladies. He that for favour or reward prefers a worthleſs Soldier, Betrays a Kingdom to advance a Traytor.

MAX. 92.

Where order and fury are well

well acquainted, the War proſpers, and Soldiers end no leſs Men than they begun: Order is quickned by Fury, and Fury is regulated by Order: but where Order is wanting, Fury runs her own way, and being unthrift of its own ſtrength, failing in the firſt aſſault, cravens; and ſuch beginning more than Men, end leſs than Women.

MAX. 93.

It is the quality of a wiſe Commander, to make his Soldiers confident of his Wiſdom, and their own Strength; If any danger be, to conceal it; if manifeſt, to leſſen it. Let him poſ-

ſeſs

ſeſs his Army with the Juſtneſs of the War, and a certainty of Victory. A good Cauſe makes a ſtout Heart and a ſtrong Arm. They that fear an Overthrow are half Conquered.

MAX. 94.

It is requiſite in a General to mingle Love with the ſeverity of his Diſcipline. They that cannot be induced to Fear for Love, will never be inforced to Love for Fear; Love opens the heart, Fear ſhuts it; that Encourages, this Compels, and Victory meets Encouragement, but flees Compulſion.

MAX.

MAX. 95.

It is the part of a well-adviſed State, never to entruſt a weighty ſervice, unto whom a noted Injury or diſhonour hath been done; he can never be Zealous in performance of ſervice, the height of whoſe Expectation can rather recover a loſt Name than gain a freſh Honour.

MAX. 96.

Three ways there be to begin a repute, and gain Dignities in a Common-wealth. The firſt, by the Virtue of glorious Parents, which till thou degenerate

generate too much may raiſe thee upon the wings of Opinion. The ſecond, is by aſſociating with thoſe whoſe actions are known Eminent. The third, by acting ſome Exploit, either Publick or Private, which in thy hand hath proved Honourable. The two firſt may miſs, being founded upon Opinion: The laſt ſeldom fails, being grounded upon Evidence.

MAX. 97.

If thou art called to the Dignity of a Commander, dignify thy place by thy Commands, and that thou mayſt be the more perfect in Commanding others, practiſe upon thy ſelf.

ſelf. Remember that thou art a Servant to the Publick-weal, and therefore forget all private reſpects either of Kin or Friends. Remember thou art a Champion for a Kingdom: Forget therefore all private affections either of Love or Hate. He that would do his Country right, muſt not be too ſenſible of a Perſonal wrong.

MAX. 98.

It is the part of a wiſe Commander to read Books, not ſo much as Men; nor Men ſo much as Nations: He that can diſcern the Inclinations, Conditions, and Paſſions, of a Kingdom, gains his Prince a great advan-

advantage both in Peace and War.

MAX. 99.

And you moſt high and mighty Princes of this Lower World, who at this Intricate and various Game of War, vye Kingdoms and win Crowns; and by the death of your reverend Subjects gain the Lives of your bold hearted Enemies: Know there is a *Quo Quarranto*, whereto you are to give account of your Eye-Glorious Actions, according to the Righteous rules of Sacred Juſtice. How Warrantable it is to read Imperial Crowns from off the Sovereign Heads of their

their too weak Poſſeſſors, or to ſnatch Scepters from out the hand of Heaven: Anointed Majeſty, and by your vaſt ambitions ſtill to enlarge Dominions with Kingdoms raviſh'd from their Natural Princes, Judge you. O let your brave deſigns, and well weighed actions be as Juſt as they are Glorious, and conſider, that all your Wars, whoſe ends are not to defend your own Poſſeſſions, or to recover your diſpoſſeſſions, are but Princely Injuries, which none but Heaven can right. But where neceſſity ſtrikes up her hard alarms, or wrong'd Religion beats her Zealous marches, go on and proſper, and let both

Swords and Stratagems proclaim a Victory, whoſe Nois'd Renown may fill the World with your Eternal Glory.

MAX. 100.

Piety and Policy are like *Martha* and *Mary*, Siſters: *Martha* fails if *Mary* helps not, and *Mary* ſuffers if *Martha* be Idle. Happy is that Kingdom where *Martha* complains of *Mary*, but moſt happy where *Mary* complys with *Martha*: where Piety and Policy go hand in hand, there War ſhall be Juſt, and Peace honourable.

The End of the Firſt Century.

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. II.

MAXIM 1.

A Promiſe is a Child of the Underſtanding and the Will: the Underſtanding begets it, the Will brings it forth. He that performs it, delivers the Mother; He that breaks it Murthers the Child. If he be begotten in the abſence of the Underſtanding,

ding, it is a Baſtard; but the Child muſt be kept. If thou miſtruſt thy Underſtanding, Promiſe not; If thou haſt Promis'd, break it not: It is better to maintain a Baſtard than to murther a Child.

MAX. 2.

Charity is a Naked Child, giving Honey to a Bee without Wings; Naked, becauſe Excuſeleſs and Simple; a Child, becauſe tender and growing; giving Honey, becauſe Honey is pleaſant and comfortable: To a Bee, becauſe a Bee is laborious and deſerving, without Wings, becauſe helpleſs and wanting. If thou denieſt

to

to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

MAX. 3.

Before thy Undertaking of any deſign, weigh the Glory of thy Action with the Danger of the Attempt: If the Glory outweigh the Danger, it is Cowardiſe to neglect it: If the Danger exceed the Glory, it is raſhneſs to attempt it: If the Ballances ſtand pois'd, let thy own Genius caſt them.

MAX. 4.

Wouldſt thou know the Law-

fulneſs of the action which thou deſireſt to undertake? Let thy Devotion recommend it to Divine Bleſſing: If it be Lawful, thou ſhalt perceive thy Heart Encouraged by Prayer: If Unlawful, thou ſhalt find thy Prayer diſcouraged by thy Heart. That action is not Warrantable, which either bluſhes to beg a Bleſſing, or having ſucceeded, dares not preſent Thankſgiving.

MAX. 5.

If Evil men ſpeak good, or good men Evil of thy Converſation, Examine all thy actions, and ſuſpect thy ſelf. But if Evil men ſpeak Evil of thee, hold

hold it as thy honour, and by way of thankfulneſs Love them, but upon condition, that they continue to hate thee.

MAX. 6.

If thou hope to pleaſe all, thy hopes are vain; If thou fear to diſpleaſe ſome, thy fears are Idle. The way to pleaſe thy ſelf is not to diſpleaſe the beſt; and the way to diſpleaſe the beſt, is to pleaſe the moſt. If thou canſt faſhion thy ſelf to pleaſe all, thou ſhalt diſpleaſe him that is all in all.

MAX. 7.

If thou Neglecteſt thy Love

to thy Neighbour, in vain thou profeſſeſt thy Love to God; for by thy Love to God, the Love to thy Neighbour is begotten, and by the Love to thy Neighbour, thy Love to God is nouriſh'd.

MAX. 8.

Thy Ignorance in unreveal'd Myſteries, is the Mother of a Saving Faith; and thy Underſtanding in reveal'd Truths is the Mother of a Sacred Knowledge: Underſtand not therefore that thou mayſt Believe, but believe that thou mayſt Underſtand: Underſtanding is the wages of a Lively Faith, and Faith is the reward of an humbler Ignorance.

MAX. 9.

Pride is the Ape of Charity, in ſhew, not much unlike; but ſomewhat fuller of action. In ſeeking the one, take heed thou light not on the other; they are two Parallels; never bue aſunder. Charity feeds the Poor, ſo does Pride: Charity builds an Hoſpital, ſo does Pride: In this they differ; Charity gives her Glory to God, Pride takes her Glory from Man.

MAX. 10.

Haſt thou loſt thy Money, and doſt thou Mourn? ano-

ther loſt it before thou hadſt it; Be not troubled; perchance if thou hadſt not loſt it now, it had loſt thee for ever: Think therefore what thou haſt rather eſcaped than loſt: Perhaps thou hadſt not been ſo much thine own, had not thy Money been ſo little thine.

MAX. 11.

Flatter not thy ſelf in thy Faith to God, if thou wantſt Charity for thy Neighbour; and think not that thou haſt Charity for thy Neighbour, if thou wantſt Faith to God; where they are not both together, they are both wanting; they are both dead if once divided.

MAX.

MAX. 12.

Be not too ſlow in breaking of a ſinful Cuſtom: a quick Couragious Reſolution is better than a Gradual Deliberation: In ſuch a Combate, he is the braveſt Soldier that lays about him without fear or wit. Wit Pleads, Fear diſheartens; He that would kill *Hydra*, had better ſtrike off one Neck than Five Heads: Fell the Tree, and the Branches are ſoon cut off.

MAX. 13.

Be careful rather of what thou doſt, than of what thou haſt: for what thou haſt is

none

none of thine, and will leave thee at thy death, or thou the pleaſure of it, in thy ſickneſs: But what thou doſt, is thine; and will follow thee to thy Grave, and plead for thee, or againſt thee, at thy Reſurrection.

MAX. 14.

If thou enjoyeſt not the God of Love thou canſt not obtain the Love of God, neither until then canſt thou Enjoy a deſire to Love God, nor reliſh the Love of God: thy Love to God is nothing but a faint reflection of God's love to thee: till he pleaſe to Love thee, thy Love can never pleaſe him.

MAX.

MAX. 15.

Let not thy Fancy be guided by thine Eye, nor let thy Will be govern'd by thy Fancy: Thine Eye may be deceived in her Object, and thy Fancy may be deluded in her Subject. Let thine Underſtanding moderate between thine Eye and thy Fancy; and let thy Judgment Arbitrate between thy Fancy and thy Will; ſo ſhall Fancy apprehend what is true, ſo ſhall thy Will elect what is good.

MAX. 16.

Endeavour to ſubdue as well thy

thy irascible as thy concupiscible Affections: To endure Injuries with a brave Mind is one half of the Conquest; and to abstain from pleasing Evils with a couragious Spirit, is the other. The Sum of all Humanity, and height of Moral Perfection, is *Bear*, and *Forbear*.

MAX. 17.

If thou desire not to be too poor, desire not to be too rich: He is rich, not that possesseth much, but he that covets no more; and he is poor, not that enjoys little, but that wants too much. The contented Mind wants nothing which it hath not; the covetous Mind wants

not

not only what it hath not, but likewiſe what it hath.

MAX. 18.

The outward Senſes are the common *Cinque-Ports*, where every Subject lands towards the Underſtanding. The Ear hears a confuſed Noiſe, and preſents it to the Common Senſe; the common Senſe diſtinguiſhes the ſeveral Sounds, and conveys them to the Fancy; the Fancy wildly diſcants on it: The Underſtanding (whoſe Object is Truth) apprehending it to be Muſick, commends it to the Judgment; the Judgment ſeverally and jointly examines it, and recommends it to the Will; the

the Will (whoſe Object is Good) approves it; or diſlikes it, and the Memory records it: And ſo in the other Senſes, according to their Subjects, obſerve this Progreſs, and thou ſhalt eaſily find where the defect of every Action lyes.

MAX. 19.

The way to ſubject all things to thy ſelf, is to ſubject thy ſelf to Reaſon; thou ſhalt govern many, if Reaſon govern thee: Would'ſt thou be crowned the Monarch of a little World? Command thy ſelf.

MAX.

MAX. 20.

Tho' thou giveſt all thou haſt for Charity's ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſh'd all things, and not himſelf, hath forſaken nothing: He that ſets not his Heart on what he poſſeſſes, forſaketh all things, tho' he keep his Poſſeſſions.

MAX. 21.

Search into thy ſelf before thou accept the Ceremony of Honour: If thou art a Palace, Honour, (like the Sun-beams) will

will make thee more Glorious; if thou art a Dunghil, the Sun may ſhine upon thee, but not to ſweeten thee; Thy Prince may give thee Honour, but not make thee honourable.

MAX. 22.

Every Man is a King in his own Kingdom: If Reaſon command, and Paſſion obey, his Government beſpeaks a good King; if thine inordinate Affection rules, it ſhews a proud Rebel; which if thou deſtroy not, will depoſe thee. There is no mean between the Death of a Rebel and the Life of a Prince.

MAX.

MAX. 23.

A Vow, a Promiſe, and a Reſolution, have all one Object, only differ in reſpect of the Perſons to whom they are made; the firſt is between God and Man; the ſecond between Man and Man; the third between Man and his own Soul; they all bind, if the Object be lawful, to neceſſity of Performance; if unlawful, to the neceſſity of Sin: They all take thee Priſoner; if the Object be lawful, thy Performance hath redeemed thee; if unlawful, Blood and Fears muſt ranſom thee.

MAX. 24.

If thou haſt any buſineſs of Conſequence in agitation, let thy Care be reaſonable and ſeaſonable: Continual ſtanding bent weakens the Bow; too haſty drawing breaks it: Put off thy Cares with thy Clothes; ſo ſhall thy Reſt ſtrengthen thy Labour, and ſo ſhall thy Labour ſweeten thy Reſt.

MAX. 25.

When thy inordinate Affections do flame towards tranſitory Happineſs, quench them thus; think with thy ſelf, if my Prince ſhould give me what Honour

nour he hath to beſtow, or beſtow on me what Wealth he hath to give, it could not ſtay with me, becauſe it is tranſitory; nor I with it, becauſe I am mortal: Then reviſe thy Affections, and weigh them with their Objects, and thou wilt either confeſs thy Folly, or make a wiſer Choice.

MAX. 26.

With three ſorts of Men enter no ſerious Friendſhip; the ingrateful man, the multiloquious man, the Coward; the firſt cannot prize thy Favours; the ſecond cannot keep thy Counſel; and the third dare not vindicate thy Honour.

MAX.

MAX. 27.

If thou desire the time should not pass too fast, use not too much Pastime; thy Life in Jollity blazes like a Taper in the Wind: The blast of Honour wastes it; the heat of Pleasure melts it: If thou labour in a painful Calling, thou shalt be less sensible of the Flux of time, and sweetlier satisfied at the time of Death.

MAX. 28.

God is the *Alpha* and *Omega* in the great World; endeavour to make him so in the little World; make him thy Even-

Evening Epilogue, and thy Morning Prologue; practiſe to make him thy laſt thought at night when thou ſleepeſt, and thy firſt thought in the morning when thou awakeſt; ſo ſhall thy Fancy be ſanctified in the Night, and thy Underſtanding rectified in the Day; ſo ſhall thy Reſt be peaceable, thy Labours proſperous, thy Life pious, and thy Death glorious.

MAX. 29.

Be very circumſpect in the Choice of thy Company. In the Society of thine Equals thou ſhalt enjoy more Pleaſure; in the Society of thy Superiours thou ſhalt find more Profit. To be

be the beſt in the Company is the way to grow worſe; the beſt means to grow better, is to be the worſt there.

MAX. 30.

Think of God (eſpecially in thy Devotion) in the Abſtract, rather than in the Concrete: If thou conceive him good, thy finite Thoughts are ready to terminate that Good in a conceiv'd Subject; if thou think him great, thy bounded Conceit is apt to caſt him into a comprehenſible Figure: Conceive him therefore a diffuſed Goodneſs without Quality, and repreſent him an incomprehenſible Greatneſs without Quantity

MAX. 31.

If thou and true Religion be not as yet met, or met unknown, by theſe marks thou ſhalt diſcover it: Firſt, it is a Religion that takes no Pleaſure in the Expence of Blood. Secondly, it is a Religion whoſe Tenents croſs not the Book of Truth. Thirdly, it is a Religion that takes moſt from the Creature, and gives moſt to the Creator. If ſuch an one thou meet with, aſſure thy ſelf it is the right, and therefore profeſs it in thy Life, and protect it to thy Death.

MAX. 32.

Let another's Paſſion be a Lecture to thy Reaſon, and let the Shipwrack of his Underſtanding be a Sea-mark to thy Paſſion: So ſhalt thou gain ſtrength out of his weakneſs, ſafety out of his danger, and raiſe thy ſelf a Building out of his Ruines.

MAX. 33.

In the height of thy Proſperity expect Adverſity, but fear it moſt; if it come not, thou art the more ſweetly poſſeſs'd of the happineſs thou haſt, and the more ſtrongly confirm'd; if it come, thou art the more gently diſ-

diſpoſſeſt of the happineſs thou had'ſt, and the more firmly prepared.

MAX. 34

To tremble at the ſight of thy Sin, makes thy Faith the leſs apt to tremble: The Devils believe and tremble, becauſe they tremble at what they believe: Their Belief brings Trembling; thy Trembling brings Belief.

MAX. 35.

Authology is the way to Theology: Until thou ſee'ſt thy ſelf empty, thou wilt not deſire to be fill'd. He can never truly

reliſh the ſweetneſs of God's Mercy, that never taſted the Bitterneſs of his own Miſery.

MAX. 36.

Is any outward Affliction fallen upon thee by a temporary loſs? Adviſe with thy ſelf, whether it be recoverable or not; if it be, uſe all lawful means (the Violence and Unſeaſonableneſs whereof may not diſadvantage thee in the purſuit) to recover it: If not recoverable, endure with Patience what thou can'ſt not recover with Pains. He that carnally afflicts his Soul for the loſs of a tranſitory Good, caſts away the Kernel becauſe he hath loſt the Shell.

MAX. 37.

Natural Anger glances into the Breasts of wise men, but rests in the Bosom of Fools: In them it is Infirmity; in these a Sin; there is a natural Anger, and there is a Spiritual Anger; the common Object of that is the Person; of this, his Vice. He that is always angry with his Sin, shall seldom sin in his Anger.

MAX. 38.

If any hard Affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the Sins that

brought it. If thou thankfully receive the Meſſage, he that ſent it will diſcharge the Meſſenger.

MAX. 39.

All Paſſions are good and bad, according to their Objects: Where the Object is abſolutely good, there the greateſt Paſſion is too little; where abſolutely evil, there the leaſt Paſſion is too much; where indifferent, there a little is enough.

MAX. 40.

When thou doſt Evil, that Good may come thereby, the Evil

Evil is ſurely thine; if Good ſhould happen to enſue upon the Evil which thou haſt done, the Good proceeds from God: If therefore thou do Evil, thereby to occaſionate a Good, thou lay'ſt a bad Foundation for a good Building, and ſerveſt the Devil, that God may ſerve thee. Where the end of Evil is Good in the Intention, there the end of that Good is Evil in the Extenſion.

MAX. 41.

Be as far from deſiring the Popular Love, as fearful to deſerve the Popular Hate: Ruine dwells in both; the one will hug thee to Death, the other

will cruſh thee to Deſtruction. To eſcape the firſt, be not ambitious; to avoid the ſecond, be not ſeditious.

MAX. 42.

When thou ſeeſt miſery in thy Brother's Face, let him ſee mercy in thine Eye; the more the Oyle of mercy is poured on him by thy Pity, the more the Oyle in thy Cruiſe ſhall be encreaſed by thy Piety.

MAX. 43.

Read not Books alone, but Men, and amongſt them chiefly thy ſelf: If thou find any thing queſtionable there, uſe the

the Commentary of a ſevere Friend, rather than the Gloſs of a ſweet lipt Flatterer. There is more Profit in a diſtaſtful Truth than deceitful Sweetneſs.

MAX. 44.

If the opinion of thy Worth invite any to the deſire of thy Acquaintance, yeild a Reſpect ſuitable to his Quality: Too great a Reſervation will expoſe thee to the Sentence of Pride; too eaſie Acceſs will condemn thee to the Cenſure of Folly. Things too hardly endeavoured diſcourage the Seeker; too eaſily obtained, diſparage the thing ſought for: Too eaſily got, is lowly priſed, and quickly loſt.

MAX. 45.

When Conveniency of time hath ripened your Acquaintance, be cautious what thou say'ſt, and courteous in what thou doſt: Obſerve his Inclination; if thou find him weight, make him thine own, and lodge him in a faithful Boſom: Be not eaſily exceptious, nor rudely familiar; the one will breed Contention, the other Contempt.

MAX. 46.

When Paſſion is grounded upon Fancy, it is commonly but of ſhort Continuance: Where

Where the Foundation is unſtable, there the Building is not laſting. He that will be angry for any Cauſe, will be angry for no Cauſe; and when the Underſtanding perceives the Cauſe vain, then the Judgment proclaims the Effect void.

MAX. 47.

If thou deſire to purchaſe Honour with thy Wealth, conſider firſt how that Wealth became thine; if thy Labour got it, let thy Wiſdom keep it; if Oppreſſion found it, let Repentance reſtore it; if thy Parent left it, let thy Virtues deſerve it; ſo ſhall thy Honour be ſafer, better, and cheaper.

MAX. 48.

Sin is a *Baſilisk* whoſe Eyes are full of Venom; if the Eye of thy Soul ſee her firſt, it reflects her own Poiſon and kills her: If ſhe ſee thy Soul, unſeen, or ſeen too late, with her Poiſon, ſhe kills thee: ſince therefore thou canſt not Eſcape thy Sin, let not thy Sin eſcape thy Obſervation.

MAX. 49.

If thou expect to riſe by the means of him, whom thy Father's Greatneſs rais'd from his ſervice to Court-preferment, thou wilt be deceived, for the more

more in eſteem thou art, the more ſenſible is he of what he was, whoſe ſervitude will be Chronicled, by thy Advancement and Glory obſcured by thy Greatneſs: However, he will conceive it a dead ſervice, which may be interpreted by thee, as a merited reward, rather than a meritorious benefit.

MAX. 50.

Truſt not to the Promiſe of a Common Swearer, for he that dare Sin againſt his God, for neither Profit nor Pleaſure, will treſpaſs againſt thee for his own advantage. He that dare break the precepts of his Father, will eaſily be perſwaded to violate

violate the Promiſe unto his Brother.

MAX. 51.

Let the greateſt part of the News thou heareſt be the leaſt part of what thou believeſt, leſt the greateſt part of what thou believeſt be the leaſt part of what is true; where Lies are eaſily admitted, the Father of Lies will not eaſily be excluded.

MAX. 52.

Deliberate long before thou conſecrate a friend, and when thy impartial Judgment concludes him worthy of thy Boſom, receive him Joyfully and entertain

entertain him Wiſely, impart thy ſecrets boldly, and mingle thy thoughts with his; he is thy very ſelf and uſe him ſo, if thou firmly thinks him faithful thou makes him ſo.

MAX. 53.

As there is no Worldly Gain, without ſome Loſs, ſo there is no Worldly Loſs without ſome Gain; If thou haſt loſt thy Wealth, thou haſt loſt ſome trouble with it; if thou art degraded from thy honour, thou art likewiſe freed from the ſtroke of Envy; if ſickneſs hath blur'd thy Beauty, it hath delivered thee from Pride, ſet the allowance againſt the loſs and thou

ſhalt

ſhalt find no loſs great, he loſeth little or nothing that reſerves himſelf.

MAX. 54.

If thou deſire to take the beſt advantage of thy ſelf, eſpecially in matters where the Fancy is moſt employed, keep temperate Diet, uſe moderate Exerciſe, obſerve ſeaſonable and ſet hours for Reſt; let the end of thy firſt ſleep raiſe thee from thy repoſe: then hath thy body the beſt temper, then hath thy Soul the leaſt incumbrance, then no noiſe ſhall diſturb thy Ear, no object ſhall divert thine Eye; then if thy ſprightly Fancy tranſport thee not beyond

yond the common pitch, and ſhew thee not the Magazine of high Invention, return thee to thy wanton Bed, and there conclude thy ſelf more fit to wear thy Miſtreſſes favour than *Apollo*'s Bays.

MAX. 55.

If thou art Rich, ſtrive to Command thy Money, leſt ſhe Command thee: if thou know how to uſe her, ſhe is thy Servant, if not, thou art her ſlave.

MAX. 56.

Bring thy Daughter a Husband of her own Religion, and of no Hereditary Diſeaſe; let his

his Wiſdom out-weigh his Wealth; let his Parantage excel his Perſon, and let his Age exceed hers; let thy Prayers recommend the reſt to Providence: If he prove good, thou haſt found a Son, if not thou haſt loſt a Daughter.

MAX. 57.

So uſe Proſperity that Adverſity may not abuſe thee; if in the one ſecurity admits no Fear, in the other deſpair will afford no hopes: He that in Proſperity can foretel a Danger, can in Adverſity foreſee Deliverance.

MAX.

MAX. 58.

If thy Faith hath no Doubts, thou haſt Juſt Cauſe to doubt thy Faith; and if thy Doubts have no Hope, thou haſt Juſt Reaſon to fear Deſpair; when therefore thy Doubts ſhall exerciſe thy Faith, keep thy Hopes firm to qualify thy Doubts, ſo ſhall thy Faith be ſecured from Doubts, ſo ſhall thy Doubts be preſerved from Deſpair.

MAX. 59.

If thou deſire to be truly Valiant, fear to do any Injury. He that fears not to do Evil is always afraid to ſuffer Evil; He

He that never Fears is desperate, and he that fears always is a Coward; he is the true Valiant man that dares nothing but what he may, and fears nothing but what he ought.

MAX. 60.

Anger may repast with thee for an hour, but not repose for a Night; the continuance of Anger is Hatred, the continuance of Hatred turns Malice, that Anger is not warrantable that hath seen two Suns.

MAX. 61.

If thou stand guilty of Oppression, or wrongfully possest of

of another's Right, ſee thou make reſtitution before thou giveſt an Alms; if otherwiſe, what art thou but a Thief and makeſt God thy Receiver.

MAX. 62.

When thou Prayeſt for Spiritual Grace, let thy Prayer be abſolute; when for Temporal Bleſſings add a Clauſe of God's pleaſure; in both with Faith and Humiliation, ſo that thou undoubtedly receive what thou deſireſt, or more or better; never Prayer rightly made was made unheard, or heard ungranted.

MAX. 63.

He that gives, all tho' but little,

little, gives much, becauſe God looks not to the quantity of the Gift, but to the quality of the Givers: He that deſires to give more than he can hath equalled his Gift to his deſire, and hath given more than he hath.

MAX. 64.

Be not too greedy in deſiring Riches, nor too eager in ſeeking them, nor too Covetous in keeping them, nor too paſſionate in loſing them; the firſt will poſſeſs thy Soul of Diſcontent, the ſecond will diſpoſſeſs thy Body of Reſt, the third will poſſeſs thy Wealth of thee, the laſt will diſpoſſeſs thee of thy ſelf:

ſelf: He that is too Violent in the Concupiſcible, will be as Violent in the Iraſcible.

MAX. 65.

Be not too raſh in the breaking of an inconvenient Cuſtom, as it was gotten ſo leave it by degrees; danger attends upon too ſudden alterations: He that pulls down a bad Building by the great, may be ruin'd by the fall; but he that takes it down brick by brick, may live to build a better.

MAX. 66.

If thou deſire that ineſtimable grace of Saving Faith, deteſt that

that insatiable Vice of damnable Covetousness; it is impossible one heart (though never so double) should lodge both: Faith possesseth thee of what thou hast not, Covetousness dispossesseth thee of what thou hast, thou canst not serve God, unless Mammon serve thee.

MAX. 67.

Beware of him that is slow to Anger, Anger when it is long in coming is the stronger when it comes, and the longer kept: Abused Patience turns to Fury: When Fancy is the ground of Passion, that understanding which composeth the Fancy qualifies the Passion, but when

when Judgment is the ground, the Memory is the Recorder.

MAX. 68.

He that profeſſeth himſelf thy open Enemy, arms thee againſt the Evil he means thee, but he that diſſembles himſelf thy Friend, ſtrikes beyond caution and wounds beyond cure. From the firſt thou mayſt deliver thy ſelf, from the laſt Good Lord deliver thee.

MAX. 69.

If thou haſt wrong'd thy Brother in thought reconcile thee to him in thought, if thou haſt offended him in words,

let thy reconciliation be in words, if thou haſt treſpaſſed againſt him in deeds be reconciled to him: that Reconciliation is moſt kindly which is moſt in kind.

MAX. 70.

Not to give to the Poor is to take from him; not to feed the hungry if thou haſt it is the utmoſt of thy power to kill him: That therefore thou mayſt avoid both Sacrilege and Murther, be Charitable.

MAX. 71.

So often as thou Remember'ſt thy Sins without Grief, ſo

ſo often thou repeateſt thoſe Sins for not grieving: He that will not mourn for the Evil that he hath done, gives earneſt for the Evil he means to do; nothing can aſſwage that fire which Sin hath made, but only that water which Repentance hath drawn.

MAX. 72.

Look well before thou Leap into the Chair of Honour, the Higher thou Climeſt the lower thou falleſt; If Virtue prefer thee, Virtue will preſerve thee; if Gold or Favour advance thee, thy honour is pinn'd upon the Wheel of Fortune, when the Wheel ſhall turn, thy Ho-

nour falls, and thou remaineſt an Everlaſting Monument of thy own ambitious folly.

MAX. 73.

We are born with our Temptations; Nature ſometimes preſſeth us to Evil, ſometime provokes us unto Good; If therefore thou giveſt her more than her due, thou nouriſheſt an Enemy: if leſs than is ſufficient, thou deſtroyeſt a Friend; moderation will prevent both.

MAX. 74.

If thou ſcorn not to ſerve Luxury in thy Youth, Chaſtity will ſcorn thy ſervice in thy Age;

Age; and that the will of thy Green Years thought no Vice in the acting, the Neceſſity of thy Grey Hairs makes no Virtue in the forbearing; where there is no Conflict there can be no Conqueſt, where there is no Conqueſt there is no Crown.

MAX. 75.

Thou didſt nothing toward thy own Creation, for thou wert Created for thy Creator's Glory; thou muſt do ſomething toward thy own Redemption, for thou wert redeemed for thy own Good; he that made thee without thee, will not ſave thee without thee.

MAX. 76.

When thy Tongue and Heart agree not in Confeſſion, that Confeſſion is not agreeable to God's Pleaſure; He that confeſſeth with Tongue and wants Confeſſion in his Heart, is either a Vain Man or an Hypocrite; He that hath Confeſſion in his Heart and wants it in his Tongue, is either a Proud Man or a Timorous.

MAX. 77.

Gold is *Cæſar*'s treaſure, Man is God's, thy Gold hath *Cæſar*'s Image, and thou haſt God's; Give therefore unto *Cæſar* thoſe things

things which are *Cæsar*'s, and unto God which are God's.

MAX. 78.

In the Commission of Evil, fear no Man so much as thy own self; another is but one witness against thee, thou art a thousand; another thou mayst avoid, but thy self thou canst not; wickedness is its own punishment.

MAX. 79.

In thy Apparel avoid singularity, Profuseness, and Gaudiness; be not too early in the fashion, nor too late, Decency is the half way between Affe-

ctation and Neglect; the Body is the ſhell of the Soul, Apparel is the Husk of that ſhell, the Husk often tells you what the Kernel is.

MAX. 80.

Let thy Recreation be Manly, Moderate, Seaſonable, Lawful; if thy Life be ſedentary, more tending to the exerciſe of thy Body, if active, more to the refreſhing of thy Mind, the uſe of Recreation is to ſtrengthen thy Labour and ſweeten thy Reſt.

MAX. 81.

Be not Cenſorious, for thou knoweſt

knoweſt not whom thou Judgeſt; it is a more dextrous error to ſpeak well of an Evil Man, than Ill of a Good Man, and ſafer for thy Judgment to be miſled by ſimple Charity, than Uncharitable Wiſdom: He may tax others with Privilege that hath not in himſelf what others may Tax.

MAX. 82.

Take heed of that Honour which thy Wealth hath purchaſed thee; for it is neither laſting nor thine own; what money creates money preſerves; If thy Wealth decays thy Honour dies: It is but a ſlippery happineſs which Fortune can

give and Frowns can take, and not worth the owning which a Night's Fire can melt, or a Rough Sea can drown.

MAX. 83.

If thou canſt deſire any thing not to be repented of, thou art in a fair way to Happineſs; if thou haſt attained it, thou art at thy way's end: He is not happy who hath all that he deſires, but that deſires nothing but what is good; if thou canſt not do what thou need not repent, yet endeavour to repent what thy Neceſſity hath done.

MAX.

MAX. 84.

Spend an hundred years in Earth's beſt pleaſures, and after that an hundred more, to which being ſpent add a thouſand, and to that ten thouſand, the laſt ſhall as ſurely end as the firſt are ended, and all ſhall be ſwallowed with Eternity: He that is born to day is not ſure to live a day; He that hath lived the longeſt is but as he that was born yeſterday; the happineſs of the one is, that he hath lived; the happineſs of the other is, that he may live, and the lot of both is, that they muſt die: It's no happineſs to live long, nor unhappineſs to die ſoon: Happy is he that hath lived long enough to die well.

MAX. 85.

Be careful to whom thou giveſt, and how; He that gives him that deſerves not, loſeth his Gift, and betrays the Giver; He that confers his Gift upon a worthy receiver, makes many Debtors, and by giving receives; He that gives for his own ends, makes his Gift a Bribe, and the receiver a Priſoner; He that gives often teacheth requitance to the Receiver, and diſcovers a crafty confidence in the Giver.

MAX. 86.

Hath any wrong'd thee? bravely

bravely reveng'd, ſlight it, and the Work is begun; forgive it, and it is finiſht: He is below himſelf that is not above an Injury.

MAX. 87.

Let not thy Paſſion miſcall thy Child, leſt thou Propheſy his misfortunes; let not thy Tongue curſe him, leſt it return from whence it came: Curſes ſent in the room of Bleſſings are ſent back with a double Vengeance.

MAX. 88.

In all the Ceremonies of the Church which remain indifferent,

rent, do according to the Conſtitution of that Church where thou art. The God of Order and Unity, who created both the Soul and the Body, expects Unity in the one, and Order in both.

MAX. 89.

Let thy Religious Faſt be a voluntary Abſtinence, not ſo much from Fleſh as fleſhly Thoughts: God is pleaſed with that Faſt which gives to another what thou denieſt to thy ſelf, and when the afflicting of thy own Body is the repairing of thy Brother's; he faſts truly that abſtains ſadly, grieves really, gives cheerfully, and forgives charitably.

MAX. 90.

In the hearing of myſteries, keep thy Tongue quiet; five Words coſt *Zacharias* 40 weeks Silence: In ſuch heights, convert thy Queſtions into Wonders, and let this ſuffice thee; the Reaſon of the Deed is the Power of the Doer.

MAX. 91.

Deride not him whom the looſer World calls *Puritan*, leſt thou offend a little one; if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him will revenge him; if he be good,

good, he is good to god's glory; if evil, let him be evil at his own Charges. He that judges ſhall be judged.

MAX. 92.

So long as thou art ignorant, be not aſhamed to learn; he that is ſo fondly modeſt, not to acknowledge his own Defects of Knowledge, ſhall in time be ſo foully impudent, to juſtifie his own Ignorance. Ignorance is the greateſt of all Infirmities, and juſtified, the chiefeſt of all Follies.

MAX. 93.

If thou be a Servant, deal juſtly

juſtly by thy Maſter as thou deſireſt thy Servant ſhould deal by thee; where thou art commanded, be obedient, where not commanded, be provident; let Diligence be thy Credit; let Faithfulneſs be thy Crown; let thy Maſter's Credit be thy Care, and let his Welfare be thy Content: Let thine Eye be ſingle, and thine Heart humble; be ſober, that thou may'ſt be circumſpect: He that in Sobriety is not his own man, being drunk, whoſe is he? Be neither contentious nor laſcivious; the one ſhews a turbulent Heart, the other an idle Brain, A good Servant is a great Maſter.

MAX.

MAX. 94.

Let the Foundation of thy Affection be Virtue, then make the Building as rich and as glorious as thou canst; if the Foundation be Beauty or Wealth, and the Building Virtue, the Foundation is too week for the Building, and it will fall. Happy is he, the Palace of whose Affection is founded upon Virtue, wall'd with Riches, glaz'd with Beauty, and Roofed with Honour.

MAX. 95.

If thy Mother be a Widow, give her double Honour, who now

now acts the part of a double Parent; Remember her nine months Burthen, and her ten months Travel; forget not her Indulgence when thou didſt hang upon her tender Breaſt; call to mind her Prayers for thee before thou cam'ſt into the World, and her Cares for thee when thou wert come into it; remember her ſecret Groans, her affectionate Tears, her broken Slumbers, her daily Fears, her nightly Frights: relieve her Wants, cover her Imperfections, comfort her Age, and the Widow's Husband will be the Orphan's Father.

MAX.

MAX. 96.

As thou desireſt the Love of God and Man, beware of Pride; it is a Tumour in thy mind, that breaks, and poiſons all thy Actions; it is a Worm in thy Treaſure, that eats and ruines thy Eſtate; it loves no man, is beloved of no man; it diſparageth Virtue in another by Detraction; it diſrewards Goodneſs in it ſelf by Vain Glory; the Friend of the Flatterer, the Mother of Envy, the Nurſe of Fury, the Band of Luxury, the Sin of Devils, and the Devil in mankind: It hates Superiours, it ſcorns Inferiours, it owns no Equals;

Equals; in ſhort, till thou hate it, God hates thee.

MAX. 97.

So behave thy ſelf amongſt thy Children, that they may love and honour thy preſence; be not too fond, leſt they fear thee not; be not too bitter, leſt they fear thee too much: Too much Familiarity will embolden them, too little Countenance diſcourage them. So carry thy ſelf, that they may rather fear thy diſpleaſure than thy correction; when thou reproveſt them, do it in ſeaſon; when thou correcteſt them, do it not in Paſſion. As a wiſe Child makes a happy Father, ſo

so a wise Father makes a happy Child.

MAX. 98.

When thy hand hath done a good Act, ask thy heart if it be well done; the matter of a good action is the deed done, the form of a good action is the manner of the doing; in the first, another hath the Comfort, and thou the Glory; in the other, thou hast the Comfort, and God the Glory. That Deed is ill done, wherein God is no Sharer.

MAX. 99.

Should'ſt thou purchaſe Heaven, adviſe not with thy own ability: The Price of Heaven is what thou haſt; examine not what thou haſt, but what thou art; give thy ſelf, and thou haſt bought it: If thy own Vileneſs be thy Fears, offer thy ſelf, and thou art pretious.

MAX. 100.

The Birds of the Air dye to ſuſtain thee; the Beaſts of the Field dye to nouriſh thee; the Fiſhes of the Sea dye to feed thee; our Stomacks are their common Sepulchres. Good God!

God! with how many Deaths are our Lives patch'd up? how ful of Death is the miserable Life of momentary Man.

The End of the second Century.

INST

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. III.

MAXIM 1.

IF thou take pains in what is good, the Pains vaniſh, the Good remains; if thou take pleaſure in what is evil, the Evil remains, and the Pleaſure vaniſheth: What art thou the worſe for Pains, or the better for Pleaſure, when both are paſt.

MAX. 2.

If thy Fancy and Judgment have agreed in the choice of a Wife, be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh: Love ſo that thou may'ſt be feared; rule ſo that thou may'ſt be honoured; be not too diffident, leſt thou teach her to deceive thee; nor too ſuſpicious, leſt thou teach her to abuſe thee. If thou ſee a fault, let thy Love hide it; if ſhe continue it, let thy Wiſdom reprove it: Reprove her not openly, leſt ſhe grow bold; rebuke her not tauntingly, leſt ſhe grow ſpiteful; proclaim not her Beauty, leſt ſhe grow proud;

proud; boaſt not her Wiſdom, leſt thou be thought fooliſh; ſhew her not thy Imperfections, leſt ſhe diſdain thee; pry not into her Dairy, leſt ſhe deſpiſe thee; prophane not her Ears with looſe Communication, leſt thou defile the Sanctuary of her Modeſty. An underſtanding Husband makes a diſcreet Wife; and ſhe a happy Husband.

MAX. 3.

Wrinkle not thy Face with too much Laughter, leſt thou become ridiculous; neither wanton thy Heart with too much Mirth, leſt thou become vain. The Suburbs of Folly

is vain mirth; and profuſeneſs of Laughter is the City of Fools.

MAX. 4.

Let thy Tongue take Counſel of one Eye, rather than of two Ears; let the News thou reporteſt be rather ſtale than falſe, leſt thou be branded with the Name of a Lyar: 'Tis an intollerable Diſhonour to be that, which only to be called ſo, is thought worthy of a Stab.

MAX. 5.

Let thy Diſcourſe be ſuch as thy Judgment may maintain, and thy Company may deſerve

in neglecting this, thou loſeſt thy Words; in not obſerving the other, thou loſeſt thy ſelf. Give waſh to Swine, and Wort to Men; ſo ſhalt thou husband thy Gift to the advantage of thy ſelf, and ſhape thy Diſcourſe to the advancement of the Hearer.

MAX. 6.

Doſt thou roar under the Torments of a Tyrant? Weigh them with the Sufferance of thy Saviour, and they are no Plague. Doſt thou rage under the Bondage of a raving Conſcience? Compare it to thy Saviour's Paſſion, and it is no Pain? Have the Tortures of

Hell taken hold of thy deſpairing ſoul? Compare it to thy Saviour's Torments, and it is no Puniſhment. What Senſe unequally compares, let Faith interchangeably apply, and thy Pleaſure have no Compariſon; thy Sins are the Authors of his Sufferings, and his Hell is the Price of thy Heaven.

MAX. 7.

Art thou baniſh'd from thy own Country? Thank thy own Folly: Hadſt thou choſen a right home, thou hadſt been no Exile; hadſt thou commanded thine own Kingdom, all Kingdoms had been thine own. The Fool is baniſhed in his own

own Country; the Wiſe man is in his own Country, though baniſhed: The Fool wanders, the Wiſe man travels.

MAX. 8.

In ſeeking Virtue, if thou find Poverty, be not aſhamed, the Fault is none of thine; thy Honour or Diſhonour is purchaſed by thy own Actions: Tho' Virtue give a ragged Livery, ſhe gives a golden Cognizance; if her Service make thee poor, bluſh not; thy Poverty may diſadvantage thee, but not diſhonour thee.

MAX. 9.

Gaze not on Beauty too much, leſt it blaſt thee, nor too long, leſt it blind thee, nor too near, leſt it burn thee; if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee: If Virtue accompany it, it is the Heart's Paradice; if Vice aſſociate it, it is the Soul's Purgatory: It is the Wiſe man's Bonfire, and the Fools Furnace.

MAX. 10.

If thou would'ſt have a good Servant, let thy Servant find a wiſe Maſter; let his Food, Reſt, and

and Wages be ſeaſonable; let his Labour, Recreations, and Attendance, depend upon thy Pleaſure; be not angry with him too long, leſt he think thee malicious, nor too ſoon, leſt he conceive thee raſh, nor too often, leſt he count the humorous; be not too fierce, leſt he love thee not, nor too remiſs, leſt he fear thee not, nor too familiar, leſt he prize thee not. In brief, whil'ſt thou giveſt him the Liberty of a Servant, beware thou loſeſt not the Majeſty of a Maſter.

MAX. 11.

If thou deſire to be chaſt in Wedlock, keep thy ſelf chaſt before

before thou wed'eſt; he that hath known Pleaſure unlawfully, will hardly be reſtrained from unlawful Pleaſure: One Woman was created for one Man. He that ſtrays beyond the limits of Liberty, is brought into the Verge of Slavery: Where one is enough, two is too many, and three is too few.

MAX. 12.

If thou would'ſt be juſtified, acknowledge thy Injuſtice: He that confeſſeth his Sin, begins his Journey toward Salvation; he that is ſorry for't, mends his Pace; he that forſakes it, is at his Journey's end.

MAX.

MAX. 13.

Before thou reprehend another, take heed thou art not culpable in what thou goeſt about to reprehend: He that cleanſeth a Blott with blotted Fingers makes a greater Blur.

MAX. 14.

Beware of Drunkenneſs, leſt all good men beware of thee: Where Drunkenneſs reigns, there Reaſon is an Exul, Virtue a Stranger, God an Enemy; Blaſphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* diſcovered that in one hour, drunk, which ſober,

ſober, he kept ſecret Six hundred Years.

MAX. 15.

What thou giveſt to the poor, thou ſecureſt from the Thief; but what thou withholdeſt from his Neceſſity, a Thief poſſeſſes. God's Exchequer is the poorman's Box; when thou ſtrikeſt a Tally, he becomes thy Debtor.

MAX. 16.

Take no pleaſure in the Folly of an Ideot, nor in the Fancy of a Lunatick, nor in the Frenzy of a Drunkard; make them the Object of thy Pity, not

not of thy Paſtime, when thou beholdeſt them, behold how thou art beholden to him that ſuffer'd thee not to be like them; there is no difference between thee and them, but God's Favour.

MAX. 17.

If being in an Eminent place thou haſt incurr'd the obloquy of the Multitude, the more thou endeavoureſt to ſtop the Stream, the more it overflows: Wiſely rather divert the courſe of the Vulgar humour, by divulging and ſpreading ſome ridiculous Novelty, which may preſent new matter to their various fancy, and ſtave their

Tongues

Tongues from off thy worried name; the first subject of the common Voice is the last News.

MAX. 18.

If thou desire to see thy Child Virtuous, let him not see his Father's Vices: Thou canst not rebuke that in them that they behold practis'd in thee. Till Reason be Ripe, Examples direct more than Precepts: Such as thy behaviour is before thy Childrens Faces, such commonly is theirs behind their Parents backs.

MAX. 19.

Use Law and Physick only for necessity;

neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak Bodies and light Purſes. They are good Remedies, bad Buſineſſes, and worſe Recreations.

MAX. 20.

Be not over curious in prying into Myſteries, leſt by ſeeking things which are needleſs, thou omit things which are neceſſary; it is more ſafe to doubt of uncertain Matters than to diſpute of undiſcovered Myſteries.

MAX. 21.

If what thou haſt received from

from God thou ſhareſt to the Poor, thou haſt gained a bleſſing by the hand: If what thou haſt taken from the Poor thou giveſt to God, thou haſt purchaſed a Curſe into the bargain: He that puts to Pious Uſes what he hath got by Impious Uſury, Robs the Spittle to raiſe an Hoſpital, and the Cry of the one, will out-plead the Prayers of the other.

MAX. 22.

Let the end of thy Argument be rather to diſcover a doubtful Truth, than a Commanding Wit; in the one thou ſhalt gain ſubſtance, in the other Froth: That Flint ſtrikes the

the Steel in vain that propagates no ſparkles. Covet to be Truth's Champion, at leaſt to hold her Colours: He that pleads againſt the Truth takes pains to be overthrown, or if a Conqueror, gains but a Vain-Glory by the Conqueſt.

MAX. 23.

Take no pleaſure in the death of a Creature; if it be harmleſs or uſeleſs deſtroy it not, if uſeful or harmful deſtroy it mercifully: He that mercifully made his Creatures for thy ſake, expects thy mercy upon them for his ſake, mercy turns her back to the unmerciful.

MAX.

MAX. 24.

If thou art called to the Dignity of a Prieſt, the ſame Voice calls thee to the honour of a Judge: If thy Life and Doctrine be Good, thou ſhalt Judge others; if thy Doctrine be Good and thy Life bad, only thy ſelf: If both be Good, thou teacheſt thy People to eſcape Condemnation: If this be good, and that bad, thou teacheſt God to Condemn thee.

MAX. 25.

If thou be not a Prometheus to adviſe, before thou doſt be an Epimetheus to examine what thou

thou haſt done, when the want of Advice hath brought forth an improvident act, the Examination may produce a profitable Repentance.

MAX. 26.

If thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy Eſtate, the preſervation of thy Credit, converſe not with a Harlot; her Eyes run thy Reputation in debt, her Lips demand the Payment, her Breaſt arreſt thee, her Arms impriſon thee, from whence believe it thou ſhalt hardly get forth till thou haſt either ended the days of thy Credit, or paid the utmoſt farthing of thy Eſtate.

MAX.

MAX. 27.

Carry a watchful Eye upon thoſe Familiars that are either ſilent at thy Faults, or ſooth thee in thy Frailties, or excuſe thee in thy Follies, for ſuch are either Cowards, or Flatterers, or Fools: If thou entertain them in proſperity, the Coward will leave thee in thy Dangers; the Flatterer will quit thee in thy Adverſity; but the Fool will never forſake thee.

MAX. 28.

If thou haſt an Eſtate and a Son to Inherit it, keep him not too ſhort, leſt he think thou liveſt

liveſt too long; what thou giveſt let him receive from thy hand as Gifts, not from thy Tenants as Rent; keep the Reins of thy Eſtate in thy own hand, leſt thou forſaking the Sovereignty of a Father, he forget the Reverence of a Child: let his liberty be grounded upon thy permiſſion, and keep him within the compaſs of thy Inſtructions: Let him feel thou haſt the Curb, though occaſion urge thee not to Check: Give him the choice of his own Wife if he be wiſe, Counſel his affection rather than Croſs it; if thou be'ſt wiſe let his Marriage-bed be made in ſecret, or depend upon thy Grave. If he be given to Laviſh Company

pany endeavour to ſtave him off with lawful Recreations: be cheerful with him that he may love thy preſence, and wink at ſmall faults that thou mayſt gain him; be not always chiding leſt thou harden him, neither knit thy brow too often leſt thou diſhearten him: Remember the diſcretion of a Father oft times prevents the deſtruction of a Child.

MAX. 29.

If thou hide thy Treaſure upon Earth, how canſt thou expect to find it in Heaven? canſt thou hope to be a ſharer where thou haſt repoſed no ſtock? That thou gaveſt to God's

God's Glory and thy Soul's Health is laid up in Heaven, and is only thine: That alone which thou exchangeth or hideſt upon Earth is loſt.

MAX. 30.

Regard not in thy Pilgrimage how difficult thy paſſage is, but whither it tends; nor delicate thy Journey is, but where it ends; if it be eaſie, ſuſpect it; if hard, endure it; He that cannot excuſe a bad way, accuſeth his own ſloth; and he that ſticks in a bad paſſage, can never attain a good Journey's end.

MAX. 31.

Money is both the Generation and Corruption of Purchaſed Honour; Honour is both the Child and Slave to Potent Money: The Credit which Honour hath loſt, Money hath found; when Honour grew Mercenary, Money grew Honourable; the way to be truly Noble is to Contemn both.

MAX. 32.

Give not thy Tongue too great a liberty, leſt it take thee Priſoner; a word unſpoken is like the Sword in thy Scabbard, thine; if vented, thy Sword is in

in another's hand: If thou desire to be held wise, be so wise as to hold thy Tongue.

MAX. 33.

If thou be a subject to any great Vanity, nourish it not: If it will be entertained, encourage it not; if it grow strong, more strongly strive against it; if too strong, Pray against it; if it weaken not, joyn Fasting to the Prayer; if it shall continue, add perseverance to them both; if it decline not, add Patience to all, and thou hast Conquered it.

MAX. 34.

Hath any wounded thee with

Injury, meet them with Patience; haſty words rankle the wounds, ſoft language dreſſes it; forgiveneſs cures it, and Oblivion takes away the ſcar; it is more noble by Silence to avoid an Injury, than by Argument to overcome it.

MAX. 35.

Be not inſtable in thy Reſolutions, nor various in thy Actions, nor inconſtant in thy Affections; ſo deliberate, that thou mayſt reſolve; ſo reſolve, that thou mayſt perform; ſo perform, that thou mayſt perſevere: Mutability is the badge of Infirmity.

MAX. 36.

Let not thy good intention flatter thee to an evil action; what is essential Evil, no circumstance can make Good: it matters not with what mind thou didst that which is unlawful being done; if the act be good the intention crowns it, if bad it deposeth thy intention; no evil action can be well done.

MAX. 37.

Love not thy Children too unequally, or if thou dost, shew it not, lest thou make the one Proud, the other Envious, and both Fools; if Nature hath

made a difference, it is the part of a tender Parent to help the weakeſt : That tryal is not fair where Affection is the Judge.

MAX. 38.

In giving of thy Alms, enquire not ſo much into the Perſon as his Neceſſity ; God looks not ſo much upon the Merits of him that requires, as into the manner of him that relieves ; if the Man deſerves not, thou haſt given it to Humanity.

MAX. 39.

If thou deſire the Euchariſt ſhould be thy Supper, let thy Life

Life be thy Chaplain; If thy own worthineſs invites thee, preſume not to come; If the ſorrowful ſenſe of thy own Sins forbid, preſume not to forbear; If thy Faith be ſtrong, it will confirm it, if weak, it will ſtrengthen it: He only that wants Faith is the forbidden Gueſt.

MAX. 40.

Wouldſt thou traffick with the beſt advantage, and crown thy Virtues with the beſt return, make the Poor thy Chapman, and thy Purſe thy Factor; ſo ſhall thou give trifles, which thou couldſt not keep, to receive treaſure which thou canſt not loſe: There is no ſuch

Merchant as the Charitable Man.

MAX. 41.

Follow not the multitude in the evil of Sin, leſt thou ſhare with the multitude in the evil of Puniſhment; the number of the offenders, diminiſheth not the quality of the offence; as the multitude of Suiters draws more favour to the ſuit, ſo the multitude of Sinners draws more puniſhment on the Sin, the number of the Faggots multiply the fury of the Fire.

MAX. 42.

If thou be angry with him that

that reproves thy Sin, thou ſecretly confeſſeſt his reproof to be Juſt: if thou acknowledge his reproof to be Juſt, thou ſecretly confeſſeſt thy Anger to be unjuſt; He that is angry with the Juſt Reprover, kindles the fire of the Juſt Revenger.

MAX. 43.

Do well whilſt thou mayſt, leaſt thou do evil when thou wouldſt not: He that takes not advantage of a good power, ſhall loſe the benefit of a good will.

MAX. 44.

Let not Mirth be thy profeſſion,

ſeſſion, leſt thou become a make-ſport : He that hath but gained the title of a Jeſter, let him aſſure himſelf the Fool is not far off.

MAX. 45.

In every Relative action change Conditions with thy Brother; then ask thy Conſcience what thou wouldſt be done to; being truly reſolved exchange again, and do thou the like to him, and thy Charity ſhall never err: It is injuſtice to do, what without impatience thou canſt not ſuffer.

MAX. 46.

Love thy Neighbour for God's

God's ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: if thy love have any other object, it is falſe love; if thy object have any other end, it is ſelf-Love.

MAX. 47.

Let thy converſation with Men be ſober and ſincere; let thy Devotion to God be dutiful and decent; let the one be hearty and not haughty; let the other be humble and not homely; ſo live with Man as if God ſaw thee, ſo pray to God as if Men heard thee.

MAX. 48.

God's pleaſure is the wind our actions ought to ſail by, Man's will is the ſtream that Tides them up and down; if the wind blow not, thou mayſt take the advantage of the Tide; if it blow, no matter which way the ſtream runs; If with thee, thy Voyage will be the ſhorter; if againſt thee, the Sea will be the Rougher. It is eaſier to ſtrive againſt the Stream, than to ſail againſt the Wind.

MAX. 49.

If thou deſire much reſt, deſire not too much; there is no

no leſs trouble in the preſervation, than in the acquiſition of abundance; *Diogenes* found more Reſt in his Tub, than *Alexander* on his Throne.

MAX. 50.

Wouldſt thou multiply thy Riches, diminiſh them wiſely; or wouldſt thou make thy Eſtate entire, divide it charitably; Seeds that are ſcattered increaſe, but hoarded up they Periſh.

MAX. 51.

How cam'ſt thou by thy Honour? by Money; How cam'ſt thou by thy Money? by

by Extortion ; compare the Pennyworth with the Price, and tell me truly, how truly Honourable thou art : It is an ill purchaſe that is Cumbred with a Curſe, and that Honour will be Ruinous that is built on Ruines.

MAX. 52.

If thy Brother hath privately offended thee, reprove him privately ; and having loſt himſelf in an injury thou ſhalt find him in thy forgiveneſs ; he that rebukes a private fault openly, betrays it, rather than reproves it.

MAX. 53.

What thou desireſt inſpect throughly before thou proſecute; caſt one Eye upon the Inconveniencies, as well as the other upon the Conveniencies; weigh the fulneſs of the Barn with the charge of the Plough; weigh Honour with her burthen, and Pleaſure with her dangers; ſo ſhalt thou undertake wiſely what thou desireſt, or moderate thy Desires in undertaking.

MAX. 54.

If thow oweſt thy whole ſelf to thy God for thy Creation, what

what haſt thou left to pay for thy Redemption, that was not ſo cheap as the Creation? In thy Creation he gave thee thy ſelf, and by thy ſelf to him; in thy Redemption he gave himſelf to thee, and through him reſtored thee to thy ſelf: Thou art given and reſtored, now what oweſt thou to thy God? If thou haſt paid all thy Debts, give him the Surpluſage, and thou haſt merited.

MAX. 55.

In thy Diſcourſe, take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: What thou ſpeakeſt, ſpeak truly;

ly; when thou ſpeakeſt, ſpeak wiſely: A Fool's Heart is in his Tongue, but a Wiſe man's Tongue is in his Heart.

MAX. 56.

Before thou act a Theft, conſider what thou art about to do; if thou take it, thou loſeſt thy ſelf; if thou keep it, thou diſenableſt thy Redemption; till thou reſtoreſt it, thou canſt not be reſtored; when it is reſtored it muſt coſt the more Sorrow and Pain, than ever it brought thee Profit or Pleaſure. It is a great Folly to pleaſe thy Palate with that which thou knoweſt muſt either be vomited or thy Death.

MAX.

MAX. 57.

Silence is the higheſt Wiſdom of a Fool, and Speech is the greateſt Trial of a Wiſe man; if thou would'ſt be known a Wiſe man, let thy Words ſhew thee ſo; if thou doubt thy Words, let thy Silence feign thee ſo: It is not a greater point of Wiſdom to diſcover Knowledge than to hide Ignorance.

MAX. 58.

The Clergy is a Copy-book; their Life is the Paper, whereof ſome is purer, ſome courſer; their Doctrine is the Copies, ſome written in a plain hand, others

others in a flouriſhing hand, ſome in a Text hand, ſome in a Roman hand, others in a Court hand, others in a Baſtard Roman. If the choice be in thy power, chooſe a Book that hath the fineſt Paper; let it not be too ſtraight nor too looſely bound, but eaſie to lye open to every Eye: Follow not every Copy, leſt thou be good at none; among them all chooſe one that ſhall be moſt legible and uſeful, and fulleſt of juſt Writing: But if the Paper chance to have a Blot, remember that Blot is no part of the Copy.

MAX.

MAX. 59.

Virtue is nothing but an Act of loving that which is to be beloved, and that Act is Prudence; from whence not to be removed by conſtraint, is Fortitude, not to be allured by Enticements is Temperance, not to be diverted by Pride is Juſtice; the declining of this Act is Vice.

MAX. 60.

Rebuke thy Servant's Fault in Private; publick Reproof hardens his Shame; if he be paſt a Youth, ſtrike him not; he is not fit for thy Service that after

after wiſe Reproofs will either deſerve thy Stro aks or digeſt them.

MAX. 61.

Take heed rather what thou receiveſt, than what thou giveſt; what thou giveſt leaves thee, what thou takeſt ſticks by thee; he that preſents a Gift, buys the Receiver; he that takes a Gift, ſells his Liberty

MAX. 62.

Things temporal are ſweeter in expectation, things eternal are ſweeter in the fruition; the firſt ſhames thy hopes, the ſecond

cond crowns it: It is a vain Journey whoſe end affords leſs pleaſure than the way.

MAX. 63.

Know thy ſelf, that thou may'ſt fear God; know God, that thou may'ſt love him; in this thou art initiated to Wiſdom, in that perfected: The Fear of God is the Beginning of Wiſdom; the Love of God is the fulfilling of the Law.

MAX. 64.

If thou haſt Providence to foreſee a Danger, let thy Providence rather prevent it than fear it; the fear of future Evils brings

brings often times a preſent Miſchief; whil'ſt thou ſeekeſt to prevent it, practiſe to bear it: He is a wiſe man can prevent an Evil; he is a patient man that can endure it; but he is a valiant man can conquer it.

MAX. 65.

If thou haſt the place of a Magiſtrate, deſerve it by thy Juſtice, and dignifie it with thy Mercy: Take heed of early Gifts; an open hand makes a blind Eye. Be not more apt to puniſh Vice, than to encourage Virtue; be not too ſevere, leſt thou be hated, nor too remiſs, leſt thou be ſlighted: So exe-

cute Juſtice, that thou may'ſt be loved; ſo execute Mercy, that thou may'ſt be feared.

MAX. 66.

Let not thy Table exceed the fourth part of thy Revenue; let thy Proviſion be ſolid, and not far fetch'd, fuller of Subſtance than Art: Be wiſely frugal in thy Preparation, and freely cheerful in thy Entertainment: If thy Gueſt be right, it is enough, if not, it is too much.: Too much is a Vanity; enough is a Feaſt.

MAX.

MAX. 67.

Let thy Apparel be decent, and ſuited to the Quality of thy place and purſe: Too much punctuality, and too much moroſity, are the two Poles of Pride. Be neither too early in the Faſhion, nor too long out of it, nor too preciſely in it; what Cuſtom hath civilized is become decent, till then ridiculous. Where thy Eye is the Jury, thy Apparel is the Evidence.

MAX. 68.

If thy Words be too luxuriant, confine them, leſt they con-

confine thee: He that thinks he never can ſpeak enough, may eaſily ſpeak too much; a full Tongue and an empty Brain are ſeldom parted.

MAX. 69.

In holding of an Argument, be neither cholerick nor too opinionate; the one diſtempers thy Underſtanding, the other abuſeth thy Judgment. Above all things decline Paradoxes and Myſteries: Thou ſhalt receive no Honour either in maintaining rank Falſhoods, or medling with ſecret Truths. As he that pleads againſt the Truth makes Wit the Mother of his Error, ſo he that argues beyond Warrant

rant makes Wiſdom the Mid-wife of his Folly.

MAX. 70.

Detain not the Wages from the poor man that hath earn'd it, leſt God withold thy Wages from thee: If he complain to thee, hear him, leſt he complain to Heaven, where he will be heard; if he hunger for thy ſake, thou ſhalt not proſper for his ſake: The poor man's Peny is a Plague in the rich man's Purſe.

MAX. 71.

Be not too cautious in diſcerning the fit Objects of thy Cha-

rity: Let a Soul perish through thy Discretion: What thou giveſt to miſtaken Want, ſhall return a Bleſſing to thy deceived Heart; better in relieving Idleneſs to commit an accidental Evil, than in neglecting Miſery to omit an eſſential Good; better two Drones be preſerv'd than one Bee periſh.

MAX. 72.

Theology is the Empreſs of the World, Myſteries are her Privy Council, Religion is her Clergy, the Arts are her Nobility, Philoſophy her Secretary, the Graces her Maids of Honour, the moral Virtues the Ladies of her Bedchamber, Peace

is

her Chamberlain, true Joy and endleſs Pleaſures are her Courtiers, Plenty her Treaſurer, Poverty her Exchequer, the Temple is her Court. If thou deſire acceſs to this great Majeſty, the way is by her Courtiers; if thou haſt not Power there, the common way to the Sovereign is by the Secretary.

MAX. 73.

It is an evil Knowledge to know the Good thou ſhould'ſt embrace, unleſs thou likewiſe embrace the Good thou knowſt: The Breath of Divine Knowledge is the Bellows of Divine Love; and the Flame

of Divine Love is the Perfection of Divine Knowledge.

MAX. 74.

If thou desire Rest unto thy Soul, be just; he that doth no Injury fears not to suffer Injury: The unjust mind is always in Labour; it either practiseth the Evil it hath projected, or projects to avoid the Evil it hath deserved.

MAX. 75.

Accustom thy self to what is most usual: He that delights in Rarities must often feed displeased, and sometimes lye at the mercy of a dear market; common

mon food nouriſheth beſt, Delicates pleaſe moſt; the ſound Stomack prefers neither; what art thou the worſe for the laſt year's plain Diet, or what now the better for the laſt great Feaſt?

MAX. 76.

Whoever thou art, thou haſt done more evil in one day than thou canſt expiate in ſix, and canſt thou think the evil of ſix days can require leſs than one? God hath made us rich in days by allowing ſix, and himſelf poor by reſerving but one; and ſhall we ſpare our own Flock, and ſheer his Lamb? He that hath done nothing but

what he can justifie in the six days, may play the seventh.

MAX. 77.

Hope and Fear, like *Hypocrates*'s Twins, should live and dye together; if Hope departs from Fear, it travels by Security, and lodgeth in Presumption; if Fear depart from Hope, it travels to Infidelity, and Inns in Despair; the one shuts up Heaven, the other opens Hell; the one makes thee insensible of God's Frowns, the other incapable of God's Favour; and both teach God to be unmerciful, and thee to be most miserable.

MAX. 78.

Close thine ear against him that shall open his mouth secretly against another; if thou recieve not his words, they fly back, and wound the Reporter; if thou receive them, they fly forward, and wound the Receiver.

MAX. 79.

If thou would'st preserve a sound Body, use fasting and walking; if a healthful Soul, Fasting and praying; walking exerciseth the Body, praying exerciseth the Soul; fasting cleanseth both.

MAX. 80.

Wouldeſt thou not be thought a Fool in another's Conceit? be not wiſe in thine own; he that truſts in his own Wiſdom, proclaims his own Folly: He is truly wiſe, and ſhall appear ſo, that hath Folly enough to be thought not worldly wiſe, or Wiſdom enough to ſee his own Folly.

MAX. 81.

Deſireſt thou Knowledge? Know the end of thy deſire: Is it only to know? then it is Curioſity; is it becauſe thou mayſt be known? then 'tis Vanity; if be-

becauſe thou mayſt edifie, then 'tis Charity; if becauſe thou mayſt be edified, it is Wiſdom. That Knowledge turns to mere Excrement, that hath not ſome heat of Wiſdom to digeſt it.

MAX. 82.

Wiſdom without Innocency is Knavery; Innocency without Wiſdom is Foolery; be therefore wiſe as Serpents, and innocent as Doves: The Subtilty of the Serpent inſtructs the Innocency of the Dove; the Innocency of the Dove corrects the Subtilty of the Serpent. What God hath joyned together, let no man ſeparate.

MAX. 83.

The more thou imitateſt the Virtues of a Saint departed, the better thou celebrateſt the Saint's day: God is not pleaſed with ſurfeiting for his ſake, who with his Faſting ſo often pleaſed his God.

MAX. 84.

Chuſe not thy ſerviceable Soldier out of ſoft Apparel, leſt he prove effeminate, not out of a full Purſe, leſt he grow amorous: They are more fit for action that are fiery to gain a Fortune abroad, than they that have Fortunes to loſe at home.

home. Expectation breeds Spirit, Fruition brings Fear.

MAX. 85.

God hath given to Mankind a common Library, his Creatures; and to every man a proper Book, himself; being an abridgement of all the others. If thou read with Understanding, it will make thee a great Master of Philosophy, and a true Servant to the Divine Author; if thou but barely read, it will make thee thy own wiseman, and the Author's Fool.

MAX. 86.

Doubt is a weak Child, lawfully

fully begotten between an obſtructed Judgment and a fair Underſtanding. Opinion is a bold Baſtard, gotten between a ſtrong Fancy and a weak Judgment. It is leſs diſhonourable to be ingeniouſly doubtful, than raſhly opinionate.

MAX. 87.

As thou art a moral man, eſteem thy ſelf not as thou art, but as thou art eſteemed. As thou art a Chriſtian, eſteem thy ſelf as thou art, not as thou art eſteemed: Thy Price in both riſes and falls as the market goes; the market of a moral man is wild Opinion; the market of a Chriſtian is a good Conſcience.

MAX.

MAX. 88.

Providence is an Exerciſe of Reaſon, Experience an Act of Senſe; by how much Reaſon excels Senſe, by ſo much Providence exceeds Experience: Providence prevents that Danger which Ezperience repents; Providence is the Rational Daughter of Wiſdom, Experience the Empirical miſtreſs of Fools.

MAX. 89.

Hath fortune dealt thee ill Cards, let Wiſdom make thee a good Gameſter; in a fair Gale

Gale every Fool may ſail, but wiſe behaviour in a Storm commends the wiſdom of a Pilate; to bear adverſity with an equal mind, is both the ſign and glory of a brave Spirit.

MAX. 90.

If any ſpeak ill of thee, flee home to thy own Conſcience, and examine thy heart; if thou be guilty, 'tis a juſt Correction; if not guilty, 'tis a fair Inſtruction: make uſe of both, ſo ſhalt thou diſtill Honey out of Gall, and out of an open Enemy, create a ſecret Friend.

MAX.

MAX. 91.

As the exercise of the body Natural is moderate Recreation, so the exercise of the body Politick, is Military-Discipline; by that, the one is made more able; by this, the other is made more active: where both are wanting there wants no danger; to the one, through a humorous supply; to the other, by a Negligent security.

MAX. 92.

God is above thee, Beasts are beneath thee; acknowledge him that is above thee, and thou shalt be acknowledged by them.

them that are under thee; whilſt *Daniel* acknowledge God to be above him, the Lyons acknowledge God to be above them.

MAX. 93.

Take heed, whilſt thou ſheweſt Wiſdom in not ſpeaking, thou betrayeſt not thy own Folly in too long ſilence; if thou art a Fool, thy ſilence is Wiſdom; if a Wiſe man, too long ſilence is Folly: As too many words from a Fool's mouth, gives a Wiſe man no leave to ſpeak, ſo too long ſilence in a Wiſe man gives a Fool the opportunity of ſpeaking, and makes thee guilty of his Folly.

MAX. 94.

Conſider what thou wert, what thou art, what thou ſhalt be, what is within thee, what is above thee, what beneath thee, what is againſt thee, what was before thee, what ſhall be after thee; and this will bring to thy ſelf Humility, to thy Neighbour Charity, to the World Contempt, to thy God Obedience. He that knows not himſelf poſitively, cannot know himſelf relatively.

MAX. 95.

Think not thy love to God, merits God's love to thee; his accep-

acceptance of thy Duty crowns his own Gifts in thee. Man's love to God is nothing but a faint reflection of God's love to man.

MAX. 96.

Be always less willing to speak than to hear; what thou hearest thou receivest, what thou speakest thou givest. It is more glorious to give, more profitable to receive.

MAX. 97.

Seest thou good days, prepare for evil times; no Summer but hath its Winter: He never reapt Comfort in adversity,

ſty, that ſow'd it not in pro-ſperity.

MAX. 98.

If being a Magiſtrate thou conniveſt at Vice, thou nouriſheſt it; if thou ſpareſt it, thou committeſt it; what is not by thee puniſhed in others, is made puniſhable in thee; he that favours preſent Evils, entails them upon his Poſterity: he that excuſeth the Guilty condemns the Innocent.

MAX. 99.

Truth haunts no Corners, ſeeks no by-ways; if thou profeſs it, do it openly; if thou

ſeek

ſeek it, do it fairly: he deſerves not to profeſs Truth that profeſſeth it fearfully: he deſerves not to find the Truth that ſeeks it fraudulently.

MAX. 100.

If thou deſire to be wiſer yet, think not thy ſelf yet wiſe enough; and if thou deſire to improve knowledge in thy ſelf, deſpiſe not the Inſtructions of another: He that Inſtructs him that thinks himſelf wiſe enough, hath a Fool to his Scholar; he that thinks himſelf wiſe enough to Inſtruct himſelf, hath a Fool to his Maſter.

The End of the Third Century.

INSTITUTIONS AND MAXIMS Moral and Divine, &c.

CENT. IV.

MAXIM 1.

DEmean thy ſelf more warily in thy Study than in the Street; if thy publick actions have an hundred witneſſes, thy private have a thouſand; the Multitude look but upon thy actions, thy Conſcience looks into them; the Multitude may chance

chance to excuſe thee, if not acquit thee; thy Conſcience will accuſe thee, if not Condemn thee.

MAX. 2.

Of all Vices, take heed of Drunkenneſs; other Vices are but fruits of diſorder'd affections, this diſorders, nay baniſheth Reaſon; other Vices but impair the Soul, this demoliſheth her two chief Faculties, the Underſtanding and the Will; other Vices makes their own way, this makes way for all Vices: He that is a Drunkard is qualify'd for all Vice.

MAX.

MAX. 3.

If thy Sin trouble thee, let that trouble comfort thee; as pleasure in the Remembrance of Sin exasperates Justice, so sorrow in the Repentance of Sin mollifies Mercy: It is less danger to Commit the Sin we delight in, than to delight in the Sin we have Committed; and more Joy is promised to Repentance, than to Innocency.

MAX. 4.

The way to God is by thy self, the way to thy self is by thy own Corruptions; he that baulks this way, errs; he that travels

travels by the Creatures, wanders: the motion of the Heavens ſhall give thy ſoul no reſt; the virtue of Herbs ſhall not encreaſe thine; the height of all Philoſophy both Natural and Moral, is to know thy ſelf, and the end of this Knowledge is to know God.

MAX. 5.

Infamy is where it is received; if thou art a Mud-wall, it will ſtick; if Marble, it will rebound; if thou ſtorm at it, 'tis thine; if thou contemn it, 'tis his.

MAX. 6.

If thou desire Magistracy, learn to forget thy self: If thou undertake it, bid thy self farewel. He that looks upon a Common Cause with private Eyes, looks through false Glasses. In the exercise of thy Politique Office thou must forget both Ethicks and Oeconomicks: He that puts on a publick Gown, must put off a private Person.

MAX. 7.

Let the words of a Virgin, though in a good Cause, and to as good purpose, be neither

violent, many, nor firſt, nor laſt; it is leſs ſhame for a Virgin to be loſt in a bluſhing ſilence, than to be found in a bold Eloquence.

MAX. 8.

Art thou in Plenty, give what thou wilt; art thou in Poverty, give what thou canſt: as what is received, is received according to the manner of the Receiver, ſo what is given is priz'd according to the meaſure of the Giver: He is a good work-man that makes as good Work, as his matter will permit.

MAX.

MAX. 9.

God is the Author of Truth, the Devil the Father of Lies; if the telling of a Truth ſhall endanger thy Life, the Author of Truth will protect thee from the Danger, or reward thee for thy Damage; if the telling a Lie may ſecure thy Life, the Father of Lies will beguile thee of thy Gains, or traduce the Security: Better by loſing of a Life to ſave it, than by ſaving of a Life to loſe it. However, better thou periſh than the Truth.

MAX. 10.

Consider not so much what thou hast, as what others want; what thou hast take heed thou lose not; what thou hast not, take heed thou covet not: If thou hast many above thee, turn thy Eye upon those that are under thee. If thou hast not Inferiors, have patience a while, and thou shalt have no Superiors; the Grave requires no Marshal.

MAX. 11.

If thou seest any thing in thy self which may make thee proud, look a little and thou shall

ſhall find enough to humble thee; if thou be Wiſe, view the Peacock's feathers with his Feet, and weigh thy beſt parts with thy imperfections: he that would rightly prize the man, muſt read his whole ſtory.

MAX. 12.

Let not the ſweetneſs of Contemplation be ſo eſteemed, that action be deſpiſed. *Rachel* was more fair; *Leah* more fruitful; as Contemplation is more delightful, ſo is it more dangerous: *Lot* was upright in the City and wicked in the mountain.

MAX. 13.

If thou haſt but little, make it not leſs by murmuring; if thou haſt enough, make it not too much by unthankfulneſs; he that is not thankfully contented with the leaſt favour he hath received, hath made himſelf incapable of the leaſt favour he can receive.

MAX. 14.

What thou haſt taken unlawfully, reſtore ſpeedily; for the Sin in taking it is repeated every minute thou keep'ſt it; if thou canſt, reſtore it in kind; if not, in value; if it may be, reſtore

ſtore it to the Party; if not, to God; the Poor is God's Receiver.

MAX. 15.

Let the fear of a Danger, be as a ſpur to prevent it; he that fears otherwiſe gives advantage to the Danger; it is leſs folly not to endeavour the prevention of the evil thou feareſt, than to fear the Evil which thy endeavour cannot prevent.

MAX. 16.

If thou haſt any Excellence which is thine own, thy Tongue may glory in it without ſhame; but if thou haſt received it, thy

Glory is but Uſurpation, and thy Pride is but the Prologue of thy Shame; where Vain-Glory Commands, there Folly Counſels; where Pride Rides, there Shame Lacquys.

MAX. 17.

God hath ordained his Creatures not only for neceſſity but for delight; ſince he hath Carv'd thee with a bountiful hand, fear not to receive it with a liberal heart; he that gave thee Water to allay thy thirſt, gave thee Wine to exhilerate thy heart: Reſtore him for the one, the neceſſity of thanks; Return him for the other, the cheerfulneſs of Praiſe.

MAX.

MAX. 18.

If the Wicked flouriſh and thou ſuffer, be not diſcourag'd; they are fatted for deſtruction, thou art dieted for health; they have no other Heaven but the thoughts of a long Earth; thou haſt nothing on Earth but the hopes of a quick Heaven: If there were no Journey's end, the Travel of a Chriſtian were moſt Comfortleſs.

MAX. 19.

Imp not thy Wing with the Church's Feathers, leſt thou fly to thy own Ruine; Impro-

priations are bold Metaphors, which continued are deadly Allegories; one foot of Land *in Capite* encumbers the whole Eſtate; the Eagle ſnatch'd a Coal from the Altar, but it fir'd her Neſt.

MAX. 20.

Let that Table which God hath pleaſed to give thee, pleaſe thee; he that made the Veſſel knows her burthen, and how to ballaſt her; he that made all things very good, cannot but do all things very well; if thou be content with a little, thou haſt enough; if thou complaineſt, thou haſt too much.

MAX. 21.

Wouldſt thou diſcover the true worth of a Man, behold him Naked, diſtreaſure him of his ill got Wealth; degrade him of his dear bought honour; diſrobe him of his purple habit; diſcard his pamper'd body; then look upon his Soul, and thou ſhalt find how great he is: Natural ſweetneſs is never ſcented but in the abſence of Artificial.

MAX. 22.

If thou art ſubject to any ſecret folly, blab it not, leſt thou appear impudent; nor boaſt

boaſt of it, leſt thou ſeem inſolent; every man's Vanity ought to be his greateſt ſhame; and every man's Folly ought to be his greateſt ſecret.

MAX. 23.

If thou be Ignorant, endeavour to get Knowledge, leſt thou be beaten with ſtripes: If thou haſt attained Knowledge, put it in practice, leſt thou be beaten with many ſtripes; better not to know what we ſhould practice, than not to practice what we know; and leſs danger dwells in unaffected Ignorance, than unactive Knowledge.

MAX. 24.

Take heed thou harbour not that Vice called Envy, leſt another's happineſs be thy torment, and God's bleſſing becomes thy Curſe: Virtue corrupted with Vain-glory turns Pride; Poiſon'd with Malice becomes Envy: Joyn therefore Humility with thy Virtue; and Pride ſhall have no footing, and Envy ſhall have no entrance.

MAX. 25.

If thy endeavour cannot prevent a Vice, let thy Repentance lament it; the more thou

remember'ſt it without hearts-grief, the deeper it is rooted in thy heart: Take heed it pleaſe thee not, eſpecially in cold blood, thy pleaſure in it makes it fruitleſs, and her fruit is thy deſtruction.

MAX. 26.

The two knowledges of God and of thy ſelf, are the high-way to thy Salvation; that breeds in thee a filial Love, this a filial Fear. The Ignorance of thy ſelf is the beginning of all ſin; and the Ignorance of God is the perfection of all Evil.

MAX. 27.

Rather do nothing to the purpoſe than be Idle, that the Devil may find thee doing. The Bird that ſits is eaſily ſhot, when flyers 'ſcape the Fowler; Idleneſs is the dead Sea that ſwallows all Virtues, and the ſelf made Sepulchre of a living man: The Idle man is the Devil's hireling, whoſe Livery is Rags, whoſe Dyet and Wages are famine and diſeaſes.

MAX. 28.

Be not ſo mad, as to alter that Countenance which thy Creator made thee; remember

'twas

'twas the work of his hands; if it be bad how darſt thou mend it; if it be good, why doſt thou mend it? art thou aſham'd of his work, and proud of thy own? he made thy face to be known by; why deſireſt thou to be known by another? It is a ſhame to adulterate Modeſty, but more to adulterate Nature; lay by thy Art, and bluſh not to appear what he bluſhes not to make thee. It is better to be his Picture than thine own.

MAX. 29.

Let the Ground of all thy Religious actions be obedience; Examine not why it is Commanded, but obſerve it becauſe it

it is commanded; true Obedience neither Procraſtinates nor Queſtions.

MAX. 30.

If thou would'ſt buy an Inheritance in Heaven, adviſe not with thy Purſe, leſt in the mean while thou loſe thy Purchaſe. The Widow bought as much for two Mites as *Zacheus* did for half his Eſtate. The Price of that Purchaſe is what thou haſt, and is not loſt for what thou haſt not, if thou deſire to have it.

MAX. 31.

With the ſame height of Deſire thou haſt ſinned, with the like depth of Sorrow thou muſt repent; thou that haſt ſinned

to

to day, defer not thy Repentance till to morrow. He that hath promiſed thee Pardon to thy Repentance, hath not promiſed Life till thou repent.

MAX. 32.

Take heed how thou receiveſt Praiſe from men; from good men, neither avoid it, nor glory in it; from evil men, neither deſire it nor expect it: To be praiſed of them that are evil, or for that which is evil, is equal Diſhonour; he is happy in his Worth who is praiſed by the good, and imitated by the bad.

MAX.

MAX. 33.

Proportion thy Charity to the ſtrength of thy Eſtate, leſt God proportion thy Eſtate to the weakneſs of thy Charity: Let the Lips of the Poor be the Trumpet of thy Gifts, leſt in ſeeking applauſe thou loſeſt thy Reward. Nothing is more pleaſing to God than an open hand and a cloſe mouth.

MAX. 34.

Doſt thou want things neceſſary? Grumble not; perchance 'twas a neceſſary thing thou ſhould'ſt want; endeavour lawfully to ſupply it: If God

God bleſs not thy Endeavours, bleſs him that knoweth what is fitteſt for thee; thou art God's Patient, preſcribe not thy Phyſitian.

MAX. 35.

If another's Death, or thy own, depend upon thy Confeſſion, if thou canſt, ſay nothing; if thou muſt, ſay the Truth: It is better thou loſe thy Life than God his Honour; it is as eaſie for him to give thee Life being condemned, as Repentance, having ſinned: It is more Wiſdom to yeild thy Body, than hazard thy Soul.

MAX. 36.

Cloath not thy Language, either with obſcurity or affectation; in the one thou diſcovereſt too much darkneſs, in the other too much lightneſs: He that ſpeaks from the Underſtanding to the Underſtanding, is the beſt Interpreter.

MAX. 37.

If thou expect Death as a Friend, prepare to entertain it; if thou expect Death as an Enemy, prepare to overcome it: Death hath no advantage, but when it comes a Stranger.

MAX. 38.

Fear nothing but what thy Induſtry may prevent: Be confident of nothing but what fortune cannot defeat. It is no leſs folly to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility to be deprived.

MAX. 39.

Let not the neceſſity of God's Decree diſcourage thee to pray, or diſhearten thy Prayers; do thou thy Dury, and God will do his Pleaſure: If thy Prayers make not him found that is ſick, they will return, and con-

firm

firm thy health that art found: If the end of thy Prayers be to obtain thy Requeſt, thou confeſt him that is infinite; if thou haſt done well becauſe thou wert commanded, thou haſt thy Reward, in that thou haſt obeyed God's Pleaſure in the end of our Prayers.

MAX. 40.

Marry not too young; and when thou art too old, marry not, leſt thou be fond in the one, and dote in the other, and repent for both: Let thy Liking ripen before thou love; let thy Love adviſe before thou chuſe; and let thy Choice be firſt, before thou marry: Remember

member that the whole Happineſs of thy Life depends upon this one Act; remember that nothing but Death can diſſolve this Knot: He that weds in haſte, repents oftentimes by leiſure; and he that repents him of his own Act, either is or was a Fool by Confeſſion.

MAX. 41.

If God hath ſent thee a Croſs, take it up and follow him; uſe it wiſely, leſt it be unprofitable; bear it patiently, leſt it be intollerable; behold in it God's Anger againſt Sin, and his Love towards thee in puniſhing and chaſtiſing the other. If it be light, ſlight it not; if heavy, murmur

murmur not:. Not to be ſenſible of a Judgment, is the ſymptom of a hardned Heart; and to be diſpleaſed at his Pleaſure is a ſign of a Rebellious Will.

MAX. 42.

If thou deſire to be magnanimous, undertake nothing raſhly, and fear nothing thou undertakeſt: Fear nothing but Infamy; dare any thing but Injury. The meaſure of Magnanimity, is neither to be raſh, nor timorous.

MAX. 43.

Practiſe in Health to beat Sickneſs, and endeavour in the

ſtrength of thy life to entertain Death. He that hath a Will to dye, not having Power to live, ſhews Neceſſity, not Virtue: It is the Glory of a brave mind to embrace Pangs in the very Arms of Pleaſure. What name of Virtue merits he that goes when he is driven?

MAX. 44.

Be not too punctual in taking place: If he be thy Superiour, 'tis his due; if thy Inferiour, 'tis his Diſhonour; it is thou muſt honour thy place, not thy place thee. It is a poor Reward of Worth, that conſiſts in a Right hand, or a brick Wall.

MAX.

MAX. 45.

Pray often, becauſe thou ſinneſt always; repent quickly, leſt thou dye ſuddenly: He that repents it, becauſe he wants power to act it, repents not of a Sin till he forſakes it: He that wants power to actuate his Sin, hath not forſaken his Sin, but his Sin him.

MAX. 46.

Make Philoſophy thy Journey, Theology thy Journey's end: Philoſophy is a pleaſant way, but dangerous to him that either tires or retires: In this Journey it's ſafe neither to

loyter, nor to reſt, till thou haſt attained thy Journey's-End: He that ſits down a Philoſopher, riſes up an Atheiſt.

MAX. 47.

Fear not to Sin, for God's ſake, but thy own; thy Sin o'erthrows not his Glory, but Good: He gains his glory not only from the Salvation of the Repentant; but alſo from the confuſion of the Rebellious. There be Veſſels for honour, and Veſſels for diſhonour; but both for his honour. God is not griev'd for the glory he ſhall loſe for thy Improvidence, but for the horror thou ſhalt find for thy Impenitence.

MAX.

MAX. 4°.

Inſult not over Miſery, nor deride Infirmity, nor deſpiſe Deformity. The firſt ſhews thy Inhumanity; the ſecond, thy Folly; the third, thy Pride; He that made him miſerable, made thee happy to lament him: He that made him weak, made thee ſtrong to ſupport him; He that made him deformed, gave thee favour to be humbled; He that is not ſenſible of another's Unhappineſs, is a Living Stone; but he that makes Mifery the object of his triumph, is an Incarnate Devil.

MAX. 49.

Make thy Recreations ſervants to thy buſineſs; leſt thou become ſlave to thy Recreations; when thou go'ſt up into the Mountain, leave this Servant in the Valley; when thou goeſt to the City, leave him in the Suburbs; and remember, the Servant is not greater than his Maſter.

MAX. 50.

Praiſe no man too liberally before his face; nor cenſure him too laviſhly behind his back. The one ſavours of Flattery; the other, of Malice, and

and both are Reprehenſible: The true way to advance another's Virtue, is to follow it; and the beſt means to cry down another's Vice, is to decline it.

MAX. 51.

If thy Prince command a lawful act, give him all active Obedience: If he command an Unlawful act, give Paſſive Obedience. What thy well-grounded Conſcience will ſuffer, do cheerfully, without repining; where thou may'ſt not do Lawfully, ſuffer couragiouſly without Rebellion: Thy Life and Livelihood is thy Prince's, thy Conſcience is thy own.

MAX. 52.

If thou giveſt to receive the like, it is Exchange: If to receive more, 'tis covetouſneſs: If to receive thanks, it is Vanity: If to be ſeen, 'tis Vain-Glory: If to corrupt, 'tis Bribery: If for Example, 'tis Formality: If for Compaſſion, 'tis Charity: If becauſe thou art Commanded, 'tis Obedience: The affection in doing the work, gives a name to the work done.

MAX. 53.

Fear Death, but be not afraid of Death. To fear it whets

whets thy Expectation; to be afraid of it dulls thy Preparation: If thou canſt endure it, it is but a ſlight pain; if not, 'tis but a ſhort pain: To fear Death, is the way to Live long; To be afraid of Death, is to be long a Dying.

MAX. 54.

If thou deſire the love of God and Man, be humble; for the proud heart, as it loves none but it ſelf, ſo it is beloved of none, but by it ſelf: The Voice of humility is God's Rhetorick. Humility enforces, where neither Virtue, nor Strength, nor Reaſon, can prevail.

MAX. 55.

Look upon thy burning Taper, and there ſee the Emblem of thy Life: The flame is thy Soul; the Wax thy Body, and is commonly a ſpan long; the Wax, (if never ſo well temper'd) can but laſt his length; and who can lengthen it? If ill temper'd, it ſhall waſte the the faſter, yet laſt his length; an open Window ſhall haſten either; an Extinguiſher ſhall put out both: Husband them the beſt thou canſt, thou canſt not lengthen them beyond their date: Leave them to the injury of the Wind, or to the mercy of a waſtful hand, thou haſt-

haſtneſt them, but ſtill they burn their length: But puff them out, and thou haſt ſhortned them, and ſtop'd their paſſage, which elſe had brought them to their appointed End. Bodies according to their Conſtitutions, ſtronger or weaker, according to the equality or inequality of their Elements, have their dates, and may be preſerved from ſhortning, but not lengthned. Neglect may waſte them, ill Diet may haſten them to their Journey's End, yet they have lived their length; a violent hand may interrupt them; a ſudden death may ſtop them, and they are ſhortned. It lies in the power of Man, either permiſſively to haſten, or actively

actively to ſhorten; but not to lengthen or extend the Limits of his Natural Life. He only (if any) hath the art to lengthen out his Taper that puts it to the beſt advantage.

MAX. 56.

Demean thy ſelf in the preſence of thy Prince, with reverence and chearfulneſs. That, without this, is too much ſadneſs; this, without that, is too much boldneſs: Let thy Wiſdom endeavour to gain his opinion, and labour to make thy Loyalty his Confidence: Let him not find thee falſe in Words, unjuſt in thy Actions, unſeaſonable in thy Suits, nor careleſs in his Service:

vice: Crofs not his paſſion; Queſtion not his pleaſures; Preſs not into his ſecrets; Pry not in his prerogative: Diſpleaſe him not, leſt he be angry; appear not diſpleaſed, leſt he be jealous. The anger of a King is implacable: The Jealouſie of a Prince is Incurable.

MAX. 57.

Give thy heart to thy Creator, and reverence thy Superiors: Give diligence to thy Calling, and ear to good Counſel: Give alms to the Poor, and the Glory to God: Forgive him that ignorantly offends thee, and him that wittingly offended

ded thee, ſeeks thee. Forgive him that hath forcibly abuſed thee; and him that hath fraudulently betray'd thee: Forgive all thine Enemies; but leaſt of all thy ſelf: Give, and it ſhall be given to thee; Forgive, and it ſhall be Forgiven thee; the ſum of all Chriſtianity is Give and Forgive.

MAX. 58.

Be not too great a Niggard in the Commendations of him that profeſſes thy own Quality: If he deſerves thy praiſe, thou haſt diſcovered thy Judgment; If not, thy Modeſty: Honour either returns, or reflects to the Giver.

MAX.

MAX. 59.

If thou desire to raise thy Fortunes, Encourage thy delights to the casts of Fortune; be wise betimes, lest thou repent too late; what thou getteſt, thou gaineſt by abused Providence; what thou loſeſt, thou loſeſt by abuſed Patience; what thou winneſt is prodigally ſpent; what thou loſeſt is prodigally loſt: It is an Evil trade that prodigally drives; and a bad Voyage where the Pilot is blind.

MAX. 60.

Be very wary for whom thou becomeſt

becomeſt Security, and for no more than thou art able to diſcharge, if thou loveſt thy Liberty. The Borrower is a Slave to the Lender; the Security is a Slave to both: whilſt the Borrower and Lender are both eaſed, the Security bears both their burthens. He is a Wiſe Security that recovers himſelf.

MAX. 61.

Look upon thy Affliction as thou doſt upon thy Phyſick; both imply a Diſeaſe, and both are applied for a Cure; that of the Body, this of the Soul: If they work, they promiſe health; if not, they threaten death: He

He is not happy that is not Afflicted, but he that finds happineſs by his Affliction.

MAX. 62.

If the knowledge of good, whet thy deſire to good, it is a happy knowledge: If by thy ignorance of Evil, thou art ſurpriz'd with Evil, it is an unhappy Ignorance. Happy is he that hath ſo much Knowledge of Good, as to deſire it; and but ſo much Knowledge of Evil, as to fear it.

MAX. 63.

When the Fleſh preſents thee with delights, then preſent thy ſelf

ſelf with dangers: Where the World poſſeſſes thee with vain Hopes, there poſſeſs thy ſelf with true Fear. When the Devil brings thee Oil, bring thou Vinegar. The way to be ſafe, is never to be ſecure.

MAX. 64.

If thy Brother hath offended thee, forgive him freely, and be reconciled: To do Evil for Evil is humane Corruption; to do Good for Good, is civil Retribution: To do Good for Evil is Chriſtian perfection; the Act of Forgiveneſs is God's Precept; the manner of Forgiveneſs is God's Preſident.

MAX.

MAX. 65.

Reverence the Writings of Holy Men; but lodge not thy Faith upon them, becauſe but Men: They are good Pools, but no Fountains. Build on *Paul* himſelf, no longer than he builds on Chriſt: If *Peter* renounce his Maſter, renounce *Peter*. The word of Man may convince Reaſon; but the word of God alone can compel Conſcience.

MAX. 66.

In Civil things follow the moſt; in matters of Religion, the feweſt; in all things, follow

low the beſt; ſo ſhall thy ways be pleaſing to God, ſo ſhall thy behaviour be plauſible with Men.

MAX. 67.

If any loſs or mifery hath befallen to thy Brother; diſſemble it to thy ſelf; and what Counſel thou giveſt him, Regiſter carefully; and when the caſe is thine, follow it: ſo ſhall thine own Reaſon convince thy Paſſion, or thy Paſſion confeſs her own Unreaſonableneſs.

MAX. 68.

When thou goeſt about to change thy Moral Liberty, into

a

a Chriſtian Servitude, prepare thy ſelf to be the world's laughing ſtock; if thou overcome her Scoffs, thou ſhalt have double honour; if overcome, double ſhame. He is unworthy of a good Maſter that is aſhamed of a bad Livery.

MAX. 69.

Let not the falling of a Salt, or the croſſing of a Hare, or the crying of a Cricket, trouble thee: They portend no evil, but what thou feareſt. He is ill acquainted with himſelf, that knows not his own Fortunes better than they: If evil follow it, it is the Puniſhment of thy Superſtition, not the fulfilling

of

of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superſtitious.

MAX. 70.

So behave thy ſelf in thy courſe of Life, as at a Banquet. Take what is offered with modeſt Thankfulneſs; and expect what is not as yet offered with hopeful Patience. Let not thy rude Appetite preſs thee, nor a ſlight carefulneſs indiſpoſe thee, nor a ſullen diſcontent deject thee. Who deſires more than enough, hath too much; and he that is ſatisfied with a little, hath no leſs than enough.

MAX. 71.

Is thy Child dead? He is reſtored, not loſt. Is thy Treaſure ſtoln? It is not loſt, it is reſtored: He is an ill Debtor, that counts Repayment loſs; but it was an ill chance that took thy Child, and a wicked hand that ſtole thy Treaſure: What is that to thee: It matters not by whom he requires the things from whom he lent them; what Goods are ours by Loan, are not loſt when willingly reſtored, but when unworthily received.

MAX.

MAX. 72.

Cenſure no man; detract from no man; praiſe no man before his Face; traduce no man behind his back: Boaſt not thy ſelf abroad, nor flatter thy ſelf at home: If any thing croſs thee, accuſe thy ſelf; if any extol thee, humble thy ſelf: Honour thoſe that inſtruct thee, and be thankful to thoſe that reprehend thee. Let all thy Deſires be ſubjected to Reaſon, and let thy Reaſon be corrected By Religion. Weigh thy ſelf by thy own Ballances, and truſt not the Voice of wild Opinion: Obſerve thy ſelf as thy greateſt Enemy; ſo ſhalt thou become thy greateſt Friend. MAX.

MAX. 73.

Endeavour to make thy diſcourſe ſuch as may adminiſter Profit to thy ſelf, or Standers by, leſt thou incur the danger of an idle Word: Above all Subjects, avoid all thoſe that are ſcurrilous and obſcene, Tales that are impertinent and improbable, and Dreams.

MAX. 74.

If God hath bleſt thee with a Son, bleſs thou that Son with a lawful Calling; chuſe ſuch Employment as may ſtand with his Fancy and thy Judgment: if his Country claims his Ability

towards the building of her Honour; if he cannot bring a Cedar, let him bring a Shrub: He that brings nothing, uſurps his Life, and robs his Country of a Servant.

MAX. 75.

At thy firſt Entrance into thy Eſtate, keep a low Sail; thou muſt riſe with Honour; thou canſt not decline without Shame. He that begins as his Father ended, ſhall end as his Father begun.

MAX. 76.

If any obſcene Tale ſhould chance to ſlip into thine Ears, among

among the Varieties of Diſcourſe (if opportunity admit) reprove it; if otherwiſe, let thy Silence or change of Countenance interpret thy diſlike: The ſmiling Ear is Bawd to the laſcivious Tongue.

MAX. 77.

Be more circumſpect over the Works of thy Brain, than the Actions of thy Body; theſe have Infirmity to plead for them, but they muſt ſtand upon their own bottoms; theſe are but the Objects of few, they of all; theſe will have Equals to defend them, they have Inferiours to envy them, Superiours to deride them, all

to cenſure them: It is no leſs danger for theſe to be proclaimed at *Paul's-Croſs*, than for them to be proteſted in *Paul's Church-yard*.

MAX. 78.

Uſe Common-place-books, or Collections, as Indexes to light thee to the Authors, leſt thou be abuſed: He that takes Learning upon Truſt, makes him a fair Cupboard with another's Plate; he is an ill adviſed Purchaſer, whoſe Title depends more on Witneſſes than Evidences.

MAX. 79.

If thou deſire to make the beſt advantage of the Muſes, either

either by reading to benefit thy ſelf, or by writing others, keep a peaceful Soul within a temperate Body: A full Belly makes a dull Brain, and a turbulent Spirit a diſtracted Judgment. The Muſes ſtarve in a Cook's Shop and a Lawyer's Study.

MAX. 80.

When thou communicateſt thy ſelf by Letters, heighten or depreſs thy Stile according to the Quality of the Perſon and Buſineſs; that which thy tongue would preſent to any if preſent, let thy pen repreſent to him abſent. The Tongue is the Mind's Interpreter; and the Pen is the Tongue's Secretary.

MAX. 81.

Keep thy Soul in exerciſe, leſt her Faculties ruſt for want of Motion; to eat, ſleep, or ſport too long, ſtops the natural courſe of her natural actions. To dwell too long in the Employments of the Body, is both the Cauſe and Sign of a dull Spirit.

MAX. 82.

Be very circumſpect to whoſe Tuition thou committeſt thy Child; every good Scholar is not a good Maſter. He muſt be a man of invincible Patience and ſingular Obſervation: He muſt

muſt ſtudy Children, that will teach them well, and Reaſon muſt rule him that would rule wiſely; he muſt not take advantage of an ignorant Father, nor give too much ear to an indulgent Grandmother: The common Good muſt outweigh his private Gains, and his Credit muſt out-bid Gratuities: He muſt be diligent and ſober, not too familiar, nor too reſerv'd, neither amorous, nor phantaſtick; juſt, without fierceneſs; merciful, without fondneſs: If ſuch an one thou meet with, thou haſt found a Treaſure, which if thou know'ſt how to value, is invaluable.

MAX. 83.

Let not thy Laughter handſel thy own Jeſt, leſt whil'ſt thou laugh at it, others laugh at thee; neither tell it often to the ſame Hearers, leſt thou be thought forgetful or barren. There is no Sweetneſs in a Cabbage twice ſodd, or a Tale twice told.

MAX. 84.

If Opinion hath lighted the Lamp of thy name, endeavour to encourage it with thine own Oyle, leſt it go out, and ſtink. The Chronical Diſeaſe of Popularity is Shame: If thou be once

once up, beware; from Fame to Infamy is a beaten Road.

MAX. 85.

Cleanſe thy Morning Soul with private and due Devotion: Till then admit no buſineſs; the firſt born of thy Thoughts are God's, and not thine but by Sacrilege. Think thy ſelf not ready, till thou haſt praiſed him, and he will be always ready to bleſs thee.

MAX. 86.

In all thy actions, think God ſees thee; and in all his actions labour to ſee him; that will make thee fear him, this will

move thee to love him. The Fear of God is the beginning of Knowledge, and the Knowledge of God is the Perfection of Love.

MAX. 87.

Let not the Expectation of a Reverſion entice thy heart to the wiſh of a Poſſeſſor's Death, leſt a Judgment meet thee in thy Expectation, or a Curſe overtake thee in thy fruition; Every wiſh makes the a murtherer; and moves God to be an acceſſary: God often lengthens the Life of the Poſſeſſor, with the days of the Expector.

MAX. 88.

Prize not thy ſelf by what thou haſt, but by what thou art: He that values a Jewel by her Golden Frame, or a Book by its Silver Claſps; or a Man by his vaſt Eſtate, errs: If thou art not worth more than the World can make thee, thy Redeemer had a bad Peny-worth, or thou an uncurious Redeemer.

MAX. 89.

Let not thy Father, nor the Fathers, nor the Church, thy Mother's belief, be the ground of thine: The Scripture lies Open to the humble Heart, but

but Lock'd againſt the proud Inquiſitor: He that believes with an Implicite Faith, is a meer Empyrick in Religion.

MAX. 90.

Of all Sins, take greateſt heed of that which thou haſt laſt, and moſt repented of: He that was the laſt thruſt out of doors, is the next readieſt to croud in again; and he that thou haſt ſoreſt battled, is likeſt to call more help for a Revenge. It is requiſite for him that hath caſt one Devil out, to keep ſtrong hold, leſt ſeven Return.

MAX. 91.

In the meditation of Divine Myſteries, keep thy Heart humble, and thy Thoughts holy; let Philoſophy not be aſhamed to be Confuted, nor Logick bluſh to be Confounded; what thou canſt not prove, approve; what thou canſt not comprehend, believe; and what thou can'ſt believe, admire; ſo ſhall thy Ignorance be ſatisfy'd in thy Faith, and thy doubts be ſwallow'd up with wonders: The beſt way to ſee Day-light is to put out the Candle.

MAX. 92.

If Opinion hath cryed thy Name up, let thy modeſty cry thy heart down, leſt thou deceive it, or it thee; there is no leſs danger in a great Name than in a bad; and no leſs honour in deſerving of Praiſe, than in the enduring it.

MAX. 93.

Uſe the Holy Scriptures with all Reverence; let not thy wanton fancy carry it out in Jeſts, nor thy ſinful wit make it an advocate to thy Sin; it is a ſubject for thy Faith, not Fancy: Where Wit and Blaſphemy is one Trade, the Underſtanding's Bankrupt.

MAX.

MAX. 94.

Doſt thou complain that God hath forſaken thee; it is thou that haſt forſaken him; 'tis thou that art mutable; in him there is no ſhadow of Change; in his light is Life: If thy will drive thee to a Dungeon, thou makeſt thy own darkneſs; and in that darkneſs dwells thy death; from whence if he Redeem thee, he is merciful; if not, he is juſt; in both, he receives Glory.

MAX. 95.

Make uſe of Time if thou loveſt Eternity; know yeſterday

day cannot be recalled; to morrow cannot be assured; to day is only thine; which if thou procrastinate, thou loseſt; which loss is lost for Ever; one to day is worth two to morrow.

MAX. 96.

If thou be strong enough to Encounter with the times, keep thy Station; if not, shift a foot to gain advantage of the times: He that acts a Beggar to prevent a Thief, is ne'er the Poorer; it is a great part of Wisdom sometimes to seem a Fool.

MAX. 97.

If thou intend thy Writings for the publick View, lard them not too much with the choice Lines of another Author, leſt thou loſe thy own Gravy; which thou haſt read and digeſted, being delivered in thy own ſtile, becomes thine; it is more decent to wear a plain ſuit of one intire Cloth, than a gaudy Garment, chequer'd with other rich Fragments.

MAX. 98.

If God hath bleſs'd thee with Inheritance, and Children to Inherit, truſt not the ſtaff of thy

thy Family to the hands of one. Make not many Beggars in the building of one great Heir, leſt, if he miſcarry through a prodigal will, the reſt ſink thro' a hard neceſſity: God's allowance is a double portion: when high bloud and generous breeding, break their faſt in plenty, and dine in poverty, they often ſup in Infamy: If thou deny them Falcon's Wings to prey on Fowl, give them Kite's Stomachs to ſeize on Garbage.

MAX. 99.

Be very vigilant over thy Child in the *April* of his Underſtanding, leſt the froſt of *May* nip his bloſſom; whilſt he

is

is a tender twig, streighten him; whilst he is a New Vessel, season him; such as thou makest him, such commonly thou shalt find him; let his first lesson be Obedience, and the second shall be what thou wilt; Give him Education in good Letters, to the utmost of thy ability and his capacity; season his Youth with the love of his Creator, and make the fear of his God, the beginning of his Knowledge; if he have an active Spirit, rather rectifie than curb it; but reckon Idleness amongst his chiefest faults; above all things keep him from vain Lascivious and Amorous Pamphlets, as the Primer of all Vice. As his Judgment ripens,

observe

obſerve his Inclination, and tender him a Calling that ſhall not croſs it: Forced Marriages and Callings ſeldom proſper; ſhew him both the Mow and the Plough, and prepare him as well for the danger of the Skirmiſh, as poſſeſs him with the honour of the Prize. If he chuſe the profeſſion of a Scholar, adviſe him to Study the moſt profitable Arts: Poetry and Mathematicks take up too great a Latitude of the Soul, and moderately uſed, are good Recreations, but bad Callings; being nothing but their own Reward. If he chuſe the Profeſſion of a Soldier, let him know withal, Honour muſt be his greateſt Wages,

and

and his Enemies his ſureſt Paymaſter: prepare him againſt the danger of War, and adviſe him of the greater miſchief of a Gariſon: let him avoid Debauchedneſs and Duels, to the utmoſt of his power, and remember he is not his own Man; and (being his Countries Servant) hath no Eſtate in his own Life: If he chuſe a Trade, teach him to forget his Father's and his Mother's Wing; adviſe him to be Conſcionable, Careful, and Conſtant; this done, thou haſt done thy part, leave the reſt to Providence, and thou haſt done well.

MAX.

MAX. 100.

Convey thy Love to thy Friends, as an Arrow to the Mark, to ſtick there; not as a Ball againſt the Wall, to rebound back to thee; That Friendſhip will not continue to the End that is begun for an End.

Meditation is the Life of the Soul, Action is the life of Meditation, Honour is the Reward of Action; ſo Meditate that thou may'ſt do; ſo do that thou may'ſt purchaſe Honour: *For which Purchaſe, Give GOD the Glory.*

FINIS.

Some Books Printed for *Sam. Briſcoe*, at Corner of *Charles ſtreet, Covent-Garden.*

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